CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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MISCELLANEOUS.

[From the London Christian Observer.]

ON THE STANDARD TEXT OF THE ENGLISH BIBLE.

The Holy Bible, an exact Reprint, page for page, of the authorized Version published in the year 1611. Oxford, at the University Press, 1833.

The Text of the English Bible, as now printed by the Universities, considered. Second Edition, greatly enlarged. By Thomas Turton, Regius Professor of Divinity, Cambridge &c.

The care bestowed upon the translation and revision of King James's Bible, has, by the blessing of God, secured to us the best version of the Scriptures that was ever made; but there is no edition which can lay claim to the authority of a correct standard text. The earlier editions differ among themselves; and even the same copy is discrepant with itself in its typographical mechanism; the italics and other printing notifications not being reduced to system. It was impossible that in a first edition there *could* be exact uniformity in these minute details; for no revision, previous to the whole being in print, could prevent those differences which would of necessity arise from there being a multiplicity of translators, revisers, copyists, and correctors of the press. It was in some measure with the typography as with the translation,—that when it was considered complete, the whole should have been gone over again, after being printed, with a view to the reduction of minor discrepancies to one system. The translators remark, in their curious, learned, and till of late scarce, Preface, which we are glad to find prefixed to the Oxford Reprint, "We have not tied ourselves to uniformity of phrasing, or to an identity of words, as some peradventure would that we had done." "That we might not vary from the *sense* of that which we had translated before . . . . . we were especially careful." "But that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by *purpose* never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose* . . . . . thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? . . . . . We might also be charged by scoffers with some unequal dealing towards a great number of good English words." This last reason, of disrespect being offered to good English words, is not very weighty; and in regard to the whole matter, it is obvious that different translators, and the same translator at different times, would use different words for the same thing; and that it would have been a work of considerable labor, when the whole was finished, where the word used in each place was satisfactory; but we submit with all deference, [*that it would have been labor well bestowed for that, if they could thus have rendered* the English text more literally a facsimile of the original—always, where the sense allowed, keeping the same English word to the same original word—they would have done a considerable service both to the vernacular and the learned reader. The varying the phrase lest some good English term should take affront at being unequally dealt with, was not, we think, judicious. Take, for example, the passage: "Not that we are *sufficient* of ourselves to think any thing as of ourselves; but our *sufficiency* is of God, who also hath made us *able* ministers of the New Testament." The English reader would never discover that in the original the word *able* (the parts of speech only being different) is the same as the words *sufficient* and *sufficiency*; but would he not have understood the spirit of the text better, if the same English word had been preserved in all three places; as for example: "Not that we are *able* of ourselves to think anything as of ourselves, but our *ability* is of God, who hath made us *able*," &c.

Now, what has happened in the version itself, has also happened in the printing. One of the main charges brought against the modern Bibles is, that the supplementary words, necessary to convey in English the sense of the original word, are sometimes printed in italic type; and that thus a portion of what is really the word of God is treated as if it were only the filling up an elliptical phrase by the translators. The practical difficulty of deciding upon the right use of *italics* in every case is very great, whatever plan we adopt; but one thing is clear, that the same system, let it be what it may, should be carried throughout. But this is not the case with the edition of 1611, to which we are referred as the standard; nor in any of the early editions. In this matter the modern editions since the days of Blaney are far more consistent; for what is Italicised in one place is generally Italicised in another; and in this consists much of that variation from the edition of 1611 of which Mr Curtis complains, as if it were the source of many thousand errors.

We do not deny that the Universities have made many alterations from the early editions. Dr Blaney's Letter (for which the reader may refer to our volume for 1832, p. 458) describes the diligence which he had used in regard to punctuation, the italics, the headings and running titles, the marginal translations of proper names, the chronology, and the marginal references. If we are asked, whether every one of his alterations is an improvement; we readily answer, No. If asked further, whether the authorized guardians of the text had a clear right to make every one of these alterations without being explicity empowered to do so; we equally answer, No; since some of them go beyond mere typographical corrections. If asked, whether, under these circumstances we would recur to the earlier editions; we still answer, No: the modern text is incomparably better than that of 1611; and though the parties who successively introduced improvements had no more right to do so—beyond the correction of errors of the transcriber or the press—than the sailor who benefitted his country by capturing a fortress and was tried by a court martial for it; yet no man would think of giving up the fortress, though the captor went beyond his strict warrant in taking it. The Universities acted from the best motives. Great complaints had been again and again made of the faultiness of the current copies; they were anxious, at much labor and expense, to secure a good *text*: they never dreamed that they were overstepping their powers; they did every thing openly, in the face of the world; and they were much lauded by all parties for their deed. Had they been aware that they required special authority, either for Dr Blaney's alterations, as for the others that have from time to time been introduced, it would have been easy for them to have procured a Royal Commission to sanction their labors; for sixty or seventy years ago there was comparatively little public interest felt in such questions; and it would have been almost a matter of course to procure a legitimate ratification of their improved text, not only without obloquy, but with much credit.

The matter then stands thus:—We have greatly improved upon the text of 1611, though the improvements, just like those in Sternhold and Hopkins's metrical version of the Psalms, have crept in, no one can tell when or how; for even the proceedings relative to Blaney's corrections are involved in much obscurity. To go back, were folly; but it might still, even now, be well to legitimatize what has been effected somewhat irregularly; and also to improve what remains to be improved; for the jections to some of Blaney's alterations certainly deserve serious consideration. As the controversy has for the present blown over, the occasion is favorable for a satisfactory adjustment of the question. Might it not be well that there should be appointed a Royal Commission, as was done by James the First in the case of the translation itself—only on a much smaller scale, the duties being less arduous—to report to the King upon the present state of the authorized text? This Commission might, without delay, state how the matter really stands; and recommend to his Majesty, that the text now used should for the present, and till authority is given for a revised text, be considered the authorized standard, instead of that of 1611, or any other early edition. No objection, we presume, could reasonably be made to this measure by any party; for the current text, though some of its amendments might not have been quite legitimately introduced, has received for many years the public sanction, and has become fully naturalized. We would have this Commission so constituted as to give no cause for jealousy or party-spirit. If an individual was eminently qualified for the appointment—as, for instance, in the case of the late Dr Adam Clarke (not to mention living names)—we would place him upon it, without further question, that the public might be satisfied with the impartiality of the proceeding. We would also suggest, that the Commission should recommend to his Majamination, to be assisted by a committee of Biblical scholars, who should be remunerated for their labors, to revise the whole of the actual text, with a view to a consistent and satisfactory adjustment of the particulars mentioned by Blaney; but not with any authority to propose, in whole or in part, a new tranlation. If a revision of the translation should at any future time be thought desirable, that would be a perfectly distinct consideration. We do not suppose that the authorized translation is perfect and ought never to be revised; but we thank God that it is as it is, and most alarming to our minds would be the idea of any material change at the present moment. The examination which we propose would be confined to the subordinate, though by no means unimportant, matter of fixing a standard text of the existing version; that the authorized presses might know what copy they ought to follow, and that this copy might be corrected upon one regular and consistent plan.

MISSIONARY LABOR.

The following extract from a letter of Mr Read, Missionary at Bombay, showing how to acquire the native language so as to use it with effect, and giving an account of his own practice, manifests much practical good sense and perseverance. The letter is addressed to the "Society of Inquiry on Missions, Theological Seminary, Princeton, N. J." It is dated Ahmednuggur, Sept. 23, 1833.

We never "preach through an interpreter." I believe it has never been practised in our Mission, unless it be to call on a bystander to help you through with a sentence or so. There is no way but by hard study to acquire the language of the people. The course I took was this. Immediately on arriving at Bombay, I removed to Mahim at the north end of the island, where necessity compelled me to stammer in Mahratta or not talk at all; as I seldom saw a person who could speak English except my wife. And frequently we used to resolve that we would only converse in Mahratta. It is unnecessary to say that we did not always keep this resolution. If a man would get the colloquial language of the country quick, and get a ready use of it, he must have constant intercourse with the natives. When he acquires a new word, he must learn to use it. This is the most difficult part. It is no pleasant thing before one can speak or understand the language of a people, to put himself in a situation where he is obliged to use it. But this is an inconvenience which every new missionary ought to be anxious to suffer. I furthermore took a teacher who could not speak or understand English. For to have a Pundit or any one who speaks English, is like studying Latin or Greek, with a translation. In this way I gave myself to study with all diligence for the first six months. At this time I commenced Mahratta prayers in my family, and a Mahratta sermon (if it might be called so) on the Sabbath. At first I committed forms of prayer to memory, substituting new sentences daily from the Scriptures, or from other sources as I acquired them. My service on the Sabbath consisted at first of little more than reading and prayer. At the end of eight months my health had become so impaired, by too much confinement in a debilitating climate, that I was obliged to take a tour. This I did in company with Mr Allen, to the Deccan. This kept me daily surrounded by natives. But my stock of words was still so small, and my ability to use what I had so uncertain, (as sometimes the right word would come and sometimes not, as the natives say) that I derived less advantage to myself and proved of less benefit to the people than I had hoped. I then gave myself to study three months more, in the meanwhile continuing family devotion in Mahratta, and daily attempting, rather by way of conversation, than any thing which deserved to be dignified by the name of preaching, to give instruction to the people. On my tour in Feb. 1832, eleven months after my arrival, I could express myself with considerable fluency on the more common topics of Christianity, and with Babajee by my side, who being my pundit, of course understood my Mahratta, succeeded very well in discussion with the Brumhans. The date, after arrival, at which the members of the Bombay Mission have commenced their preaching, varies, as near as I can judge, from about six months to two years. This depends on so many contingencies that the experience of any one person scarcely affords aid to another. The circumstances of one's family, his location, his ability to confine himself to his study, *his resolution to put what he acquires into immediate practice*, have very important bearings on the subject. Some men after three or four years hard study and having acquired an excellent knowledge of Sanskrit, Mahratta and Hisdoostanee, are not able to speak five sentences which the people can understand. They either have a bad pronunciation or they have not reduced their knowledge to practice. There is much too in having an ear to catch the strange sound. A man may know a word as he sees it on paper; but when he hears it, it will sound in his ear as the voice of an unknown tongue. The Mahratta is not called an easy language to acquire. It is a harsh language, good for haranguing. When first you hear the people converse, you suppose them all angry. It abounds in asperates, and is difficult to pronounce. The idiom is perhaps more like the Latin than any western language. It is very *crooked*; inverted perhaps more than the Latin. The oblique cases of nouns, and the variation of modes and tenses in verbs, are formed by a change in the termination, as in the Latin and Greek. It is a great labor to acquire a language, so as to use it in all cases as you do your own. A life would scarcely suffice. But two or three years gives a man what is called a pretty good knowledge; and even less time enables him to converse well on certain subjects, as the missionary on religious topics, the civilian on judicial affairs, &c. I am still studying Mahratta and Hindoostanee (which is spoken by the Moosulmans and the lower orders of Hindoos) with almost as much diligence as formerly.

JEWS AT TUNIS IN AFRICA.

The following correspondence was from the journal of ty," at Tunis. As an offset to the want of devotion, and the mere formality of worship here, we mention the worship of the Armenian Christians, among whom the reading of prayers and lessons is performed by youths trained for the service by the priests; and inaccuracy is often followed by a blow inflicted upon the spot. Such are the effects of ignorance.

I saw a heart-breaking scene. A venerable silver-bearded Jew fell down in the street; a Moor, who was sitting near the spot, instead of helping him, gave him such a blow on his head, that his turban and cap fell off. The Jew, without saying a single word, stood up, took his cap and turban, and went into a corner to arrange it again. The Moors laughed at him. I said to some Moors, "This is a bad man who struck the Jew." They said, "Why this is nothing: there is no harm in that!"

"On the Jewish New-year's day, (Sept. 14,) I went into one of the largest synagogues belonging to the Tunisian Jews. About 600 were present, the women standing outside in the court. I observed very little devotion; while some were praying, others were talking together. After the reading of the Law and the Prophets, a regular quarrel arose among the Jews in the synagogue respecting the prayers which they had to read. One party began to read a certain prayer, while the other party was calling out, "You are wrong!—not this prayer but that!" They tried which party could scream most, and overpower the other. Poor people! like sheep without a shepherd. This disorderly behaviour in the synagogues arises from the pride of the Rabbies at Tunis; for each Rabbi has a synagogue in his own house, where he assembles his pupils and friends; and thus we find about forty of these small synagogues here. They think themselves too holy to go to the same place of worship where others go, and in the large synagogues there is no proper guide.

The Jews in this country read much more than the Jews in Europe, especially the Psalms. Every Saturday they read the whole Psalms in their synagogues. They consider this as very meritorius; and before they read the Psalms, they use a prayer, in which these words occur, —"May it please thee, O God, to forgive us our sins—for the sake of the merits of David the king, (peace be with him!)—and for the sake of the verses, words, letters, and points, and accents; and the holy names of thine which are written in the Psalms which we read—and for the sake of the names which are brought forth by the Rasha Theboth, by the Sofeh Theboth, and by the Chilufeh Theboth!" When they have finished the reading of the Psalms, they pray, "May it please Thee, O Jehovah, our God, and God of our fathers, to be merciful unto us, and consider the reading of the First Book of the Psalms as if we had read the First Book of Moses; the reading of the Second Book of the Psalms as if we had read the Second Book of Moses; the Third Book of the Psalms as if we had read the Third Book of Moses; The Fourth Book of the Psalms as if we had read the Fourth Book of Moses; the Fifth Book of the Psalms as if we had read the Fifth Book of Moses!"—and then they pray again for the forgiveness of their sins, on account of the names, &c. which they read, and finish by praying for the coming of Messiah and the building of the Temple.

By the "Rasha Theboth," these poor men mean the names which may be formed by taking the first letters of the words which they have read; by the "Sofeh Theboth" those which may be formed by the last letters; and by the Chilufeh Theboth," those which may be formed by changing the places of the words.

REPORT OF THE COMMITTEE ON ROMISH BAPTISM.

The Rev. Dr Green, in a late number of the Christian Advocate, gives the following account of the disposal of the controverted question respecting the validity of Baptism, administered by a Romish bishop or priest.

"The question has been under consideration and review for four successive years. The committees appointed to examine and report upon it, have, first and last, consisted of four professors in our Theological Seminaries, as well as of members possessing every variety and shade of sentiment on theological points, to be found among the heterogeneous materials of which our church, and its highest judicatory are at present composed. It has also been repeatedly discussed on the floor of the Assembly; and yet no satisfactory result could be reached. The last report, which was a very brief one, ought to have appeared in full on the minutes. It was handed by the chairman of the last committee to the present writer, as the only member of the committee, who was also a member of the house. By him it was read to the Assembly, accompanied with a few remarks to this effect—that the committee did not think that any act on this subject which could be passed by the Assembly, would be either satisfactory or for edification; since it was found that there was a *conscientious* difference of opinion among the ministers of our church on this vexed question, which could not be yielded to any decision of the Assembly that should attempt to control it—that it was therefore believed to be the right course, not to legislate on the point at all; but to leave it to be acted on, agreeably to the conscientious conviction of those who might be called, in the discharge of ministerial duty, to decide upon it; and that the committee, entertaining this belief, requested to be discharged.

The Assembly adopted the report, and dismissed the subject."

Is not this the proper method of disposing of many questions agitated in the Presbyterian Church, on which its members conscientiously differ? The decision of a Synod, or of the Assembly, does not, and can not force the consciences or the judgement of the minority, or convince them that they are wrong. And some of these questions are of such a nature that the constitution Book of Discipline cannot decide them.—*Southern Religious Telegraph.*

DOCTRINAL AND BIBLICAL.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—In the Christian Register of the 16th August I read your explanation of 1 Cor. ii. 14, in reply to the request of a correspondent. Will you permit me to send you the following from Bishop Sherlock; which you will perceive differs somewhat from your own. From some expressions in the course of your remarks I am in doubt whether it is any thing more than an extension of your idea. It has always appeared to me to be the true exposition of the text, and in the passage I send you it is very satisfactorily expressed. It will be seen that the author is discussing another point. There are those of your readers who need not be told that Bishop Sherlock was one of the most clear minded, severe and sound reasoners which the Church of England has ever produced. His works abound in rich thought, which always goes to the root of the matter, on almost all subjects of religion and morals. His style is strong and concise, yet elegant, and sometimes very eloquent. His sermons are full of scriptural illustrations. He delights in scriptural analogy, and his readers will be rewarded with many acute and luminous expositions from an original and independent thinker. It is unnecessary to add that Bishop Sherlock was a Unitarian. Yours &c., J. Q. D.

Cambridge.

"In the second chapter of the first Epistle to the Corinthians, St Paul treats of the method by which we arrive to the knowledge of spiritual truth; 'they are,' he says, 'spiritually discerned, and the natural man cannot receive them, they are foolishness to him;' and on this authority even the use of reason has been rejected in inquiries of religion, and men sent to the spirit for proof. But what the Apostle says here will be found consistent with what has been already said on this head. In the third verse he tells the Corinthians, that his preaching 'was not with the enticing words of man's wisdom, but in the demonstration of the Spirit and of power,' that is, he did not preach from natural topics, but preached the things which the Spirit had revealed to him; and gave the works of the Spirit, that is, signs and miracles, for proof of his doctrine. But this was a reasonable proof still, and such a one as reason could judge of. Verse the fourteenth, he says, 'the natural man cannot receive the things of the spirit of God;' which is very true; for how should natural reason furnish arguments to prove the revelations of God, which have no connection with natural principles of reason? But then he adds, 'these things are spiritually discerned:' or as he words it in the eighteenth verse, 'they are discerned by comparing spiritual things with spiritual,' that is, by comparing the proofs of the Spirit and the revelations of the Spirit together. This comparison is the work of reason; for reason discerns the agreement between these spiritual things, and by considering the works and wonders of the Spirit, submits to the revelations of the Spirit. So what the apostle affirms here is only this, that the revelations of God are not to be examined or known by principles or proofs of natural reason, but must be manifested by the proofs of the Spirit, for we have no proofs from reason for the revelations of the Gospel, but we have the works of the Spirit, by which they are attested. And here it is plain what the work of the Spirit is; it brings proofs to the reason of man, but does not bring the reason of man to the proofs: so that reason and faith, or reason and the gift of the Spirit, are consistent."—*Works of Bishop Sherlock Edit. by Rev. T. S. Hughes, B. D. Vol.* I. *Dis.* XVII. pp. 306–7.

[From the Scriptural Interpreter.]

GENUINENESS OF THE PENTATEUCH.

[Translated from Eichhorn's Introduction to the Old Testament by Rev. S. Gilman.]

The sacred collection of the Hebrews commences with five books, bearing date from the beginning of the ninth century after the flood, and which must now already have outlived a period of more than three thousand years. Modern judges of antiquity are astonished at these statements, and will hear nothing about a monument of literature, of times so remote and among a people so illiterate as the Hebrews. This incredulity they sometimes account for by the impossibility that either the art of letters should exist at that time or that writing materials sufficiently commodious for so large a work were then to be found in the world; and sometimes they account for it by no other reason than that they are not inclined to believe. These books are also attacked with the most vague and miserable witticisms by those who have never studied them at all, much less studied them in the spirit of the age in which they were written. Or another class will contend and decide upon *facts* by reasoning *a priori*, and will allow extravagancies in themselves which if they found them in these books they would openly denounce as the greatest absurdities.

It is altogether striking and worthy of astonishment that the far famed monuments of very illustrious nations of higher antiquity should be as it were extinct, while the oldest writings of the less celebrated Hebrews should have survived the time and the storms which have overwhelmed the nation itself. But this phenomenon is not by any means *unique* in its species cies; for the preservation of Homer is certainly a fact worthy of equal admiration in the eyes of the thinking historian. But allowing that it were entirely unique in its species, to reject it on that account, and to refuse it altogether a place in history, is not only uncritical; it is also a mark of great weakness, although conformable to the principles of our philosophical age, which no longer sees fit to receive ancient history as it comes down to us, but will have it stamped over according to the model of our enlightened times.

Writings of that period by an inhabitant of nither Asia are certainly not impossible. If on the contrary we do not absolutely and without reason deny all authenticity to the most ancient histories, hither Asia, comprehending under the ancient signification of the word Egypt with it, had been for a considerable time advanced out of its infancy. The Phenicians, (perhaps also the inhabitants of lesser Asia,) had already acquired extensive dominion; the Egyptians had attained great superiority in their political affairs; they had in their priests a learned profession, and were already in possession of mamy mechanical arts.

The art of writing also was at that time already in hither Asia; for the Egyptians had already sacerdotal scribes, who committed to writing what was intended for posterity. Hieroglyphics were no longer used, which at first expressed natural images and afterwards abstract ideas by graphic representations. The far more commodious art of writing was very soon substituted in its stead. We are directly led to infer its high antiquity, by the fact that the accounts or its origin are involved in the darkness of mythology. Why also should not the universality of the tradition that in the remotest period a certain Seth, Thet, Thoit, Theut, (all of them but one name for the Greek and English *th*,) discovered the art of letters, be a sufficient voucher for its authenticity? However, what is still more to the purpose—a hundred years after the origin of the oldest Hebrew writings, in the tenth century after the flood, Cadmus, who according to Herodotus was a Phenician, is said to have introduced letters among the Greeks. And if the writing which Cadmus brought into Greece came out of Chaldea, as Pliny relates from an ancient author and as the pure Chaldea name of the Greek alphabet demonstrate, how many centuries previous might the discovery itself have been made, and used by the Phenicians, before an adventurer would have strayed with it into the land of Greece. Again, if it be true that Sanchoniathon was the contemporary of Joshua, as many chronologists receive, another irrefutable argument arises from the use of Phenician letters before the tenth century after the flood. He drew his universal history from accounts in the sacred archives of his nation, consequently from documents which must have reached back far beyond the time Moses. And supposing also that all the fragments extant under his name even with respect to the fundamental ideas were the work of a later impostor, (which however not one of his modern combatants has proved,) yet the most extravagant skepticism cannot deny that there really lived a Sanchoniathon in high antiquity, at least soon after Moses, and that he left behind a history of the world which was drawn from the records of the temples; consequently we have still a Sanchoniathon, though of a somewhat later age, but sufficiently convenient to prove the antiquity of letters. If even the fables of mythology are not entirely grasped out of air, but are probably only grafted on the stock of truth, why should accounts so credible respecting an early Sanchoniathon be destitute of any historical foundation.

Now if the man to whom tradition ascribes the oldest writings of the Hebrews is said to have been born and brought up in Egypt, that is, in the place of all others in the world the most distinguished at that time for its literature, and to have cultivated an intercourse with other nations in hither Asia; is it right in such circumstances directly to call in question the possibility of such early writings among the Hebrews?

Finally, about the time of Moses ceased the great length of human life: and a great length of human life, extending through centuries is always to be found among nations only in times of tradition. Written history must therefore already in the time of Moses have been probably adopted.

Supposing however that all these fragments from ancient history did not remain to us, from which to deduce the possibility in question; supposing that both before and after these books a thick, dark night brooded over history, it is very decorous for an inquirer after truth to question purely on grounds *a priori* the authenticity of a monument of antiquity? The works of antiquity which have come down to our times must surely have had some period or other from which to date their origin. Whether earlier or later, must entirely be learned from the documents themselves. And if neither their contents nor any other internal characteristics demand a later century for their date than they assume to themselves or than tradition has ascribed to them, then must a critical inquirer not suffer any doubt to approach him respecting their solitary testimony, and the voice of tradition; otherwise, he is a contemptible reasoner, a random skeptic, and as far as possible from an historical inquirer.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CONNEXION OF VIRTUE WITH UTILITY.

The long controversy on this subject seems not yet to be settled. It has, at different times, employed the pens of many eminent moral philosophers. Dr Clarke, Arch-Deacon, Paley and Dr Parr, together with a multitude of others, have made their best efforts, some on the one side of the question, and some on the other. But though the ground be yet contested, we are inclined to believe that the brunt of the battle has already passed away, and that the general sentiment will, ere long, be more uniform.

It is a sound maxim, that, in every controversy, the question at issue should be clearly stated and correctly understood. And in order to a definite expression and a clear understanding of what the present question is, it may be useful, in the first place, to state what it is *not*. We, therefore, proceed to do this, under several distinct numerical heads.

1. The question is not, whether utility is virtue. No man, in his right mind, ever would believe or maintain that they were the same thing, under different names. A proposition containing such an assertion would be the grossest absurdity. And yet many have opposed the utilirians by terms and arguments, which implied that they understood them to maintain that utility is virtue.

2. Is it the question, Whether all the voluntary acts of rational beings are virtuous in proportion as they prove to be useful; and, conversely, iniquitous in proportion as they prove to be hurtful? No enlightened mind could ever, or did ever, seriously advocate such a doctrine. There can be no hesitation in assenting to the fact, that many virtuous acts have failed to accomplish the good at which they aimed, and that many unrighteous acts have resulted in great good. And it must doubtless be admitted that persons may think that they are acting right, while, in fact, they are acting wrong. Saul of Tarsus verily thought that he ought to do many things contrary to the name of Jews of Nazareth. It is a truth, not to be concealed, that persons may deceive themselves in regard to the moral character of their actions. This may result from a deficiency in mental and moral discipline: from inordinate self-love; from the absence of candor, honesty, benevolence and deliberate examination.

3. Is the proper question this? Has virtue no loveliness except what is immediately derived from its utility? It must be, and it is freely admitted that it has. There is in the human mind a susceptibility or taste to be pleased with it, independently of the consideration of its useful tendency. As it is taste, existing in the mind, that imparts all their natural beauty to certain objects of sight, and invests them with all their interest and loveliness; so likewise, there is in the human mind a moral susceptibility, which clothes with loveliness virtuous objects of contemplation. Of course there is a degree and a description of intrinsic worth in virtue separately from the consideration of its utility.

We come, now, to the statement of what we conceive to be the proper question on the subject, under consideration. And we conceive it to be this; Does virtue derive its fundamental and ultimate excellence from its utility? Is it in a primary and ultimate respect a good thing on account of its tendency to promote the welfare of mankind, the rational enjoyments of moral beings?—We will not here attempt to define it, but assume it as a truth conceded, that there is such a thing as virtue. And we further assume the fact, that the tendency of virtue is the promotion of human enjoyment.

We also assume, that rational and proper enjoyment is, itself, a positive good; and that suffering is, *per se*, a real or positive evil. We assume further, what some it may be will deny, that there is no other thing in existence,

separate from virtue, which does uniformly and ultimately tend to the promotion of good. And finally, we assume, that there can be only two reasons assigned for the excellence of virtue; the one of which is its tendency to do good; and the other is its congruity to the moral taste in human nature. We are aware that some persons have said that virtue is good in itself, independently of all considerations of its tendency and relations; and that others have asserted that its excellence resulted from its conformity to the revealed law of God. These assertions, however, are of a superficial character. For in respect to the former, that virtue is good in its own nature, separately from its effects, is the very same doctrine, when followed out, that we have already noticed, though it is expressed in different language; the doctrine which founds the excellence of virtue in its adaptation to gratify the moral sense. For what else can be understood by a thing's being good in itself, than that it is lovely on account of its own properties or nature? which is the same thing as its being adapted to excite pleasure and approbation in the mind of the percipient. In regard to the latter assertion, which makes the divine law, as revealed in the sacred scriptures, the cause why certain moral acts are good, and distinguishes them from others which are evil; it is requisite only to remark that this law of God is acknowledged to be the given standard, the prescribed rule, by which moral acts may be tried, and by which moral conduct should be governed. But the mere circumstance that one act is commanded and another forbidden, is not the fundamental reason, quality or attribute which constitutes it virtuous. There must have been a prior reason why the love of God and the love of our neighbor is a matter of duty. It is not arbitrarily rendered so, even by the mere fact that it is commanded of God.

The inquiry before us is, therefore, brought within narrow limits. It is this. From which of the two reasons or causes, stated above, does virtue derive its excellence? Is it from its ultimate and perfect adaptation to promote rational enjoyment? or is it from its adaptation to gratify the moral appetite of man? Or is it from both? Is it partially from one, and partially from the other?

It may, we conceive, agreeably to what has been previously stated, and also agreeably to truth, be conceded that virtue does possess a certain measure of loveliness, that is, on account of its congruity to the moral nature of a well-instructed and well-disciplined mind. Every thing that is agreeable to the human taste and senses does, on this very account, and on this account alone, possess a measure and kind of excellence. The rainbow derives a degree of real and intrinsic worth from the fact of its being a sublime and beautiful object. But it would immediately and entirely lose these qualities, if that principle called taste were eradicated from the human mind. The raiment we wear derives a part of its value from the circumstance of its being an agreeable object of sight; and the food which sustains life, derives a part of its value from its adaptation to please the palate and to afford immediate enjoyment. But as the principal and primary value of food and drink is derived from their tendency to nourish and strengthen the body, and to support life, and not from their power to furnish the pleasure which attends the acts of eating and drinking, so likewise we are persuaded that the principal and the true cause or ground of the excellence of virtue is its utility, its tendency to secure the rational enjoyment and the highest welfare of moral beings.

Why is it that our most wise and benignant Creator hath endowed us with a love for wholesome food and drink? Has he done this for the purpose of constituting those things excellent in themselves? And why has our divine Creator endued his human creatures with a love of virtue? why made them capable of being pleased with moral excellence? Was this done for the ultimate purpose of rendering certain moral qualities independently and intrinsically good? Who can maintain such a doctrine? It would imply that what we call virtue would not have been virtue, if the human soul had not been furnished with an appetite to love and take pleasure in it. But it is an absurdity to maintain that virtue is independently good, (good *per se*) and at the same time assert that it is rendered good by man's moral taste. Does any one reply, that virtue being previously and eternally good in itself, therefore the Almighty Father of mankind endued them with a sentiment of love for it? Is it not assigning a more obvious and satisfactory reason to say, that as man's happiness indispensably required that he should be virtuous, therefore were the elementary sentiments of love to virtue implanted in him by his benevolent Creator. This doctrine places the subject in an intelligible point of view, and gives it a rational aspect. We are all ready to acknowledge that it is a proof of Divine wisdom and benignity, that God hath imparted to man sentiments of love for what are called the beauties of nature and art; because, by this means, the enjoyments of life are increased. But the importance of a natural feeling of love for moral excellence, is a thousand fold greater, and of course the moral endowment is a more eminent manifestation of the incomparable goodness of God. By means of this gift from Heaven, we are not condemned to the necessity of pursuing what we hate, in order to secure our welfare; but we have within us the elements of that love which is inseparably connected with our true happiness both for time and eternity. We conclude then with repeating, that while virtue possesses a certain description of excellence on account of its loveliness, considered merely as an object of moral taste, yet its true, radical worth results from its adaptation to promote and secure the happiness of mankind. TIMON.

FOR THE CHRISTIAN REGISTER.

COMPENDIOUS SERMON. No. XXVII.

"Thou shalt not kill." Exod. xx. 13.

Why may we not kill? Because we should thus violate the most sacred rights of another. And how far is the prohibition in the text to be extended? or who are to be considered as sharing in the protection it is intended to afford? To this we may answer,

1. All our brethren of mankind, every human being who has not forfeited life by violating any of those fundamental laws of society, those laws of nature; by which the right of life is held. It is unnecessary here to inquire what crimes should be punished with death, or whether any offence should be made capital. It is sufficient to say simply that every man has a right to live as long as he does not interfere with the personal safety or the well-being of others.

2. With some qualifications, the prohibition, "Thou shalt not kill," extends in its whole force to all animated beings; to every inhabitant of earth, air, or water. The qualifications are those alone, which provide for the safety and the real comfort and convenience of mankind. There is little doubt, that we may destroy those brute animals which threaten our lives, or greatly annoy us, while we limit ourselves to our proper spheres, or that we may take the lives of those which are necessary for our food, our clothing, or any useful purpose. With these limitations it may be contended that all brute creatures have as good a right to live, as we can claim; a right which they derive from the common Creator and Sovereign of all. We may add, that in the wanton destruction of beast, bird or fish, insect, or reptile, we not only inflict a wrong on the immediate sufferer, but we are guilty of injustice to the Creator himself, who has a right to bestow his benevolent gifts on whom or what he will, without being counteracted by our cruelty or caprice.

3. The command, "Thou shalt not kill," may be regarded as a prohibition of suicide; of the intentional or thoughtless destruction of our own lives. In the choice of the text indeed this application was chiefly in view.

If any imagine that by the wilful or careless abbreviation of their earthly being they injure none but themselves, they greatly err. They do inflict a wrong on their particular friends, if any such they have, by involving them in needless grief, and depriving them of those kind offices which they might perform, and which they are bound to discharge, and especially to parents, and brothers, and sisters, who are deserving of those names. They infringe the rights of the state, or the larger society, to which they are more indebted than they are apt to think; which has been taxed in a great variety of ways, voluntary and involuntary, direct and indirect, for the support of those laws to which they have owed their safety at home and abroad, ever since they were born; from which they have derived, immediately or remotely, all the light and knowlede, all the best enjoyments of life, and all those personal improvements by which they are now qualified to contribute in public or in private to the benefit of the state. These obligations are too many and too strong to be forgotten or disregarded.

Again, the Author of our being has numbered our years and days. He has sent us into the world on business of his own, and we violate the rights of his immutable sovereignty if we abandon without permission the post his wisdom has appointed us, or disqualify ourselves for the service it requires.

It may farther be urged that the violent destruction of our own lives is repugnant to one of the plainest laws of nature; the law which the apostle Paul had in view, when he said, "no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the church." Some indeed have laid violent hands on themselves, and some others in former ages have wasted their bodies by fasting and penance; but no man, who was not insane, ever did this from actual hatred to the body, but for the purpose of avoiding what were supposed to be greater evils. There is no law of nature more undeniable, than that of recoiling from death or pain. The laws of nature are the laws of God revealed in his works, and the loud voice of nature on this point aggravates the impiety of self-destruction, and consequently strengthens the argument above.

I am aware it is supposed by some, and perhaps by many, that all reasoning on this subject is of little or no avail; since any man who can deliberate on the expediency of putting a period to his own life, must already have passed beyond the reach of argument; must be partially if not thoroughly distracted. Possibly this may be the fact with some, but most certainly it is not so generally evident as to be admitted for a universal truth. If the best arguments were seasonably urged who can say they would not prevent multitudes of those who now perish in this delusion, from coming to deliberate on this horrid question, with a practical reference to themselves. However this might be, they might be hoped to have an influence on some of that innumerable class of men and women of every age and pofession, who abridge the term of life by reckless exposures or imprudent exertions? The effect is the same, whether you now resolve that on the expiration of one year or ten years you will inflict a mortal wound on yourself, and carry that purpose into execution, or whether you pursue a course of conduct which becomes fatal at the same period. The one as well as the other is suicide; and the moral difference depends chiefly, if not entirely, on the difference of motive, and the different degrees of inattention or deliberation, attending the two cases.

There is a moral sublimity in the exposure of life for the preservation of others. The man who ventures into flames, or into virulent contagion, for the relief of those who might otherwise perish, commands our love, as well as our admiration. In some cases indeed it may be commendable to exert ourselves for a limited time to some degree of excess, where the object is less important or less certain. It is however a questionable virtue at best to go beyond our natural strength in those services or achievements, which might and probably would be as well performed by others. Nature knows the limits of her powers, and remonstrates against every excess. All debility and fatigue which is not removed by ordinary rest, is to be regarded as the remonstrance of nature, and is rarely neglected with impunity. We have no right to anticipate the resources of years or months to come. We have no right to disqualify ourselves for future exertions for the sake of accomplishing more at present. We have no right to pursue any business or profession, however laudable in itself, which the voice of nature or the language of experience and observation, loud and intelligible, declares to be dangerous to our life or health. In duty to God and society we are bound to make our lives as useful as possible, and for this purpose to prolong our lives and cherish every power with continual circumspection.

If in a good cause excessive or imprudent exertion is a positive fault, much more is the exposure of life or health for no object whatever. How inexcusable to sacrifice all the hopes and all the duties of future years to an idle freak, or a vicious desire! and how many are chargeable with this! how many, even among those who in many things appear conscientious! Yet, I am persuaded, a little consideration would convince them that in so doing they violate the spirit if not the letter of the sixth command.

MATHETES.

FOR THE CHRISTIAN REGISTER.

BOOK AND PAMPHLET SOCIETY.

MR EDITOR,—Owing to absence from the city, I did not until this day have an opportunity of reading your correspondent's account of the annual meeting of the Book and Pamphlet Society, published in the Register of the 9th inst. Believing this Society to be an important and useful institution, and one which, though silent and unobtrusive in its operations, is still the instrument of much good, and feeling a warm interest in its welfare, I am unwilling to see any thing done under its authority and patronage, that may be of doubtful utility, or liable to public censure. From the somewhat imperfect and partial account of the society's proceedings given by your correspondent, the christian public may suppose that it has departed from the laudable path it has hitherto pursued, and embarked its al warfare.

As I was present at the meeting alluded to, permit me, sir, to give some additional particulars relating to its proceedings. The society numbers some hundred and fifty members on its books, but owing to a belief that no important business was to be transacted at this meeting, only *ten* members attended. Rather to the surprise of the one or two uninitiated gentlemen present, the resolution published by your correspondent was offered, supported by the mover in a written speech, and by another gentleman in a rather warm extemporaneous one. They maintained that the publication of a tract or book on the subject of the prophecies was necessary, mainly because an article had been published in a certain leading periodical (the Christian Examiner) supposed to inculcate heretical notions. It was asserted that the writer in the Examiner, had said that Jesus Christ "was mistaken," and that the founder of christianity had in effect "deceived" those whom he taught.

The resolution was opposed by one gentleman on several grounds, the most important of which your correspondent has taken care to omit. He stated that the gentlemen had evidently misunderstood the views of the writer in the Examiner, and that they ought to examine the article with more care before taking such strong ground;*—that it was highly inexpedient for a society like this to take sides in a controversy of such a nature,—that the meeting was too thin to act upon so important a measure,—that from the variety of opinions known to exist upon the subject it would be impossible to procure a tract that would be acceptable to any thing like a majority of the society,—and that the whole plan was contrary to the practices that had been pursued and was highly improper and inexpedient. A postponement of the subject was then proposed and advocated by two gentlemen. On account of the lateness of the hour, and on the supposition that the motion would succeed, I then left the meeting. By the account of your correspondent it appears that the opposition was by some means quieted, and the resolution passed. Whether it will meet the approbation of the members generally and of the public, time will decide. For my own part I cannot but regret that the gentlemen saw fit to introduce and carry through with so much precipitancy so important a measure.

CHARLES BOWEN.

Aug. 16, 1834.

* I have since had an opportunity of ascertaining from the author of the article in the Examiner the nature of the views he endeavored to present. I understood him to admit in the most unqualified manner the *infallibility* and *perfection* of our Saviour.

FOR THE CHRISTIAN REGISTER.

WRITTEN IN THE ALBUM AT NIAGARA FALLS.

Power, beauty, love, the things man seeks and chiefly adores have centred in thee, glorious Niagara! Monarchs, heroes, all ye great ones of earth, come hither, learn your feebleness, and kneel to the Creator, God. Daughters of fashion, gather round this spot; and, while the orb of day pencils these lines of magnificence, or the empress of evening flings over it her lily chaplet, confess that your only true ornament is inward homage to the Infinite Beauty. Let lovers and friends muse by the scene, and here weave the triple cord of unalterable affection.

Go then, power, beauty and love, to the calm walks of home, and never forget Him, who, amid the thunders of his might, and the terrific beauties, which here sparkle and dash from his hand, whispers on forever, in the harmlessness of awful Niagara, "GOD IS LOVE." A. B. M.

Aug. 15, 1834.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 6, 1834.

ASSEMBLY'S CATECHISM.

Our attention is drawn to this subject by meeting with "A Catechism extracted chiefly from the Assembly's Catechism,"—by Nathaniel Howe. Most of us who have lived half a century have some recollections of the Assembly's Catechism. We remember at least the wearisome task of committing to memory many things in it, which conveyed no more knowledge or distinct ideas, than if they had consisted of so many words of Arabic, or of an *abracadabra* which might be read horizontally or obliquely, entire or in fragments, to be repeated as a charm to keep little children good, and preserve them from the hurtful snares of Satan. This language will doubtless appear irreverent to some persons, even at this day. There are those still living, whose early associations of reverence for the Assembly's catechism, as containing an infallible summary of Christian doctrines and duties, are so strong, and so partially effaced, that, however they shudder at some of its doctrines, they at the same time shrink at a condemnation of the catechism itself, as if it were a kind of blasphemy, allied to the renunciation of sacred truth. But it is time this feeling were wholly done away. The Assembly's Catechism is not the orthodoxy of New England; certainly not of the clergy called orthodox. Whether it be swallowed with mental reservations, or *in substance*, (an ingenious contrivance for gilding the pill) it is not the standard of the orthodox clergy of New England, and they ought frankly to say so. Mr Howe does not tell us whether he believes it in substance or not; it is very manifest however he does not, and he substitutes answers to questions contained in the Assembly's Catechism, to suit his own views of Christian doctrine, and omits what does not accord with his system of belief. All this is right, and what any one may find to be as we state it, by comparing his catechism with the Assembly's, though we think it would have been well for him to

One word more about believing *in substance*. What is the substance of the Assembly's Catechism? It is, we think, the revolting, the shocking views which it contains of what are sometimes called the peculiar doctrines of the gospel; of the nature of God's sovereignty, of original sin; of particular election and reprobation, of the imputation of Adam's sin and of Christ's righteousness &c. If these and similar doctrines are not the *substance*, then they are the *accidents*. There is no escape from this; and it would be trifling, sinful trifling, for those who refer to the catechism, as a creed, to call these things accidents, as distinguished from the substance. When the catechism is recognized substantially as a standard of faith, is it referred to for what christians all agree in, or for what is peculiar to a part? Doubtless for what is peculiar. If the peculiarities be so modified as to express something not only very different from the original, but wholly irreconcilable, if not opposite, is the substance retained? These are questions propounded, we trust, honestly, and they deserve to be honestly pondered.

Mr Howe has relieved the dry didactic qualities of the catechism, by occasional novelty of illustration of which we shall give some examples as we proceed. We shall now give a few specimens, in the order in which they occur, of doctrines, as they are taught in his own way, by Mr Howe, or jointly with the Westminster Assembly of Divines.

In the answer to the question—How does this one God exist? we find the negations to be the most satisfactory part. "In three distinct persons. Not as three persons compose one committee. Not as one man sustaining three distinct offices. A trinity in unity is a mystery." &c.

"*Q.* Why was Paul elected and Judas reprobated?"

"*A.* God in electing Paul, and reprobating Judas, *acted as a sovereign*. He did no injustice. He had a right to do what he would with his own."

The answer to the previous question concludes with the assertion that God "of his infinite benevolence and grace elected some to everlasting life."

We are not to expect much reasoning in a catechism, but we have a right to expect it to be reasonable. Now what sort of a sovereign does the author of this catechism propose for the contemplation of children? If we may catechise him thus in our turn and write an answer, the answer is this,—Such a sovereign as every child must abhor; such sovereignty, as, in a parent or guardian, he cannot possibly love or honor. And what sort of justice is that which resolves itself into a mere act of will, without regard to moral distinctions? It is impossible for the human mind, constituted as it is, to reconcile such notions of divine sovereignty with those of a just and paternal God. Is there a Sunday school or a family in our land, where such lessons are taught?—we hope not. And what sort of logic must be seated in the brain of him who can call that benevolence and favor *infinite*, which prompts a sovereign to elect some to unspeakable happiness, and reprobate the remainder merely because he is a sovereign?

We come to another doctrine upon which the answer contains an illustration which is novel; —novel to us.

"*Q.* To what can we liken the atonement?"

"*A.* To a toll bridge, which is so broad and strong as to be sufficient for all to pass over; yet none can pass but such as are willing to pay the toll: so the atonement of Christ is sufficient for the salvation of mankind, yet none can be benefited by it but those who repent and believe the Gospel."

Once more. "*Q.* What does every sin deserve?"

"*A.* The displeasure and wrath of God forever."

It cannot be so. Such an affirmation cannot be reconciled to our notions of infinite benevolence, or even of the most rigid justice. We will not trouble ourselves to subvert by argument, what our own consciousness and our natural sentiments of right and wrong contradict, and what scripture no where countenances.

Mr Howe has added to the catechism of which we have been speaking,—"Miscellaneous Questions concisely answered." Here, ridding himself of the trammels of the Assembly's Catechism and of school-divinity, he puts into the mouths of children well meaning words, though sometimes a little too distasteful.

EXAMPLES. "*Q.* What is the reason *that man* is more prosperous than his neighbor?"

"*A.* Because he always takes care of little things; he lets nothing be lost, strikes when the iron is hot, and keeps his dish right side up."

"*Q.* How long will I keep peace with my neighbor?"

"*A.* Till his cattle break over my fence into my corn. Don't you know that peace with my neighbor is worth more than twenty hills of potatoes?"

There is some use doubtless in catechisms adapted to the understanding of children, and conveying to them the elementary truths of religion with as much simplicity as the case admits; though, after all, the best mode of catechising them is to ask some question, not in a book, with a formal answer annexed, but one which shall cause them to think, and to ask questions in their turn. Having succeeded thus far, the teacher should rather follow the lead given him by the child, and acquit himself as well as he can without dogmatizing, or overweening pretensions to knowledge. But to divinity, is about as wise as to overload a ship to such a degree, that, in all probability, she will founder.

MR GARDINER'S ORATION BEFORE THE P. B. K. SOCIETY.

This Oration was altogether worthy of the literary and professional reputation of the author. It was too long for delivery, but not too long to be read. We should say nothing however of its length, if it were not for the purpose of giving our feeble admonition to those who may come after. Mr Gardiner gained and preserved the attention of his audience to an uncommon degree. This he effected partly by observing the precept of one of the great masters of ancient eloquence,—*crescat oratio.*

Mr Gardiner, in his introduction, spoke of the disadvantages of his profession, (that of the law, especially in this country, in which there is no division of its duties) for entering the lists with men of letters, and buckling on his armor for a literary tournament.

His main object was to describe the defects and faults of literature as it exists among us; and especially to expose the neglect into which classical learning has fallen, and to lend the aid of his counsel to recover and sustain it. He feared the spirit of the age and that of the government upon our literature. General knowledge had indeed advanced, and the arts of peace, so far as they are connected with the acquisition of wealth. It is a restless age in regard to government at home and abroad, and there is a craving of power on the part of the people. There is an eagerness for novelty fed by newspapers, magazines, and all sorts of light productions. In graver matters,—the material world, and science, so far as it ministers to gainful enterprizes, are the predominant objects; intellect is made tributary. Even Phrenology [which in its genuine sense is limited to mind] is traced through material organization and outward indications. Historical facts, biography, natural science, inventions &c., attract their share of attention; but belles lettres and the fine arts, imagination, ornamental literature, all that luxury of arts and letters which is consistent with our moral well being, is abject or at least stationary.

Some weight was allowed by the orator to Hume's theory of the influence of Government on letters. In Republics talent looks downward to the level of the mass of mankind, and in Monarchies it looks upward through the gradations of rank to the throne itself. In our republican institutions it is thought to be necessary that every thing should take a practical direction, and bend to utility,—whether in plans of education, in the professions, or in authorship. Literature is in a manner engrossed by editors; and sound learning, no less than the arts, is little cultivated or valued.

Mr Gardiner proceeded to point out how education rightly conducted, not a popular and superficial education, would wipe out the reproach which now exists. At present classical education bears no comparison with science and the practical arts. In the means of intercourse between distant places, for example, there is no parallel between present and former times. Washington, with all his diligence, was twelve days, at the commencement of the war of the revolution in reaching his post at Cambridge, from Philadelphia; and despatches could not be conveyed between those places in less than five or six days; while now by the results of inventive genius they are carried in thirty hours. But classical education has not advanced. Our schemes of education have been directed mainly to the great body of the people. This is not a subject of complaint; but as all cannot be educated alike, the standard for some, for any who will avail themselves of it, should be high. Common education is well provided for in New England; what we now want is light in the summit of the tower. Republican institutions should not be pleaded, and poverty cannot be.

What, it was asked, mean the words useful and practical, so bountifully used in speaking of education. All are not to plough the land or the ocean, to procure from the soil or from foreign climes the products of the earth. Talents and genius will escape from the plough and the ship. Those who educate themselves and rise under disadvantages, are not the men who disparage learning. They aim as far as may be to supply their defects; they are the advocates of thorough learning.

Mr Gardiner declined entering upon the argument in favor of classical learning; but he made many excellent remarks in reply to those who speak lightly of profound and accurate study in the learned languages; showing what a waste of time is incurred by superficial acquirements of this kind; how on the other hand the mind is strengthened by thorough erudition and, by acquiring several languages connected with each other; using the illustration of one of the fathers of English learning which we cannot quote exactly:—as the hawk riseth not high with one wing, so man reacheth not great elevation with one language. He took care however so to qualify his remarks, as not to appreciate too highly the value of language as a mere instrument; of a language without the literature it contains. And in describing the value of language, how, while every thing else perishes, it lives, and renders immortal the memory of those who can leave no other enduring memorials, he was, to our ears and understandings, truly eloquent.

Lastly Mr Gardiner spoke of the influence of classical learning on Eloquence, an influence which ought to render it dear to American republicans. No lack of speeches did he complain of—nor did he venture to compute how many millions of them were manufactured annually by the thirteen millions of inhabitants of [illegible]. The importance of eloquence however, in promoting moral and political reforms, in legislation, in the pulpit and at the bar, he dwelt upon, and cited the examples of James Otis in times of political excitement, who, if not a scholar to be compared with Pitt and Fox, who were trained to eloquence, and imbued deeply with that classical learning, which is subsidiary to eloquence, was yet a scholar of no mean rank. Nor did he allow that any English or American orator, except Patrick Henry, ever rose to high and lasting eminence without classical learning. If oratory be a gift, the highest eloquence is the result of that gift most thoroughly cultivated. Our American orator, was justly charged with negligence and remissness, ascribed in great part to defective classical learning. To say little of the pulpit, the oratory at the bar and in the deliberative assembly was not spared;—consisting so often of sentences begun and never ended, in which the rules of grammar can be descerned only by their violation.

That the oratory of the English has been in some measure constrained by the constitution of their government, by the power and influence of the crown, seemed to be admitted; while the inference in regard to ourselves is, that it is too venturesome and headlong, without checks from our political institutions or restraints from classic discipline.

Mr Gardiner spoke briefly of the severe study and discipline by which the ancient orators were trained, and concluded his discourse by bringing his subject home to the place and the occasion; calling on his associates, and the sons of the university, to lend their aid in raising the standard of classical learning. Though the requirements for admission to the University have been increased, yet Mr Gardiner was not prepared to admit that great advances had been made in the learned languages;—indicating pretty plainly that the "Pietas et gratulatio," —the loyal congratulations addressed to George III. on his accession to the throne, consisting partly of poems composed in the learned languages, by members of Harvard University, would not now be equalled; and that we may look in vain for names, in the roll of profound scholars, surpassing those of Buckminster and Thacher.

NEW PUBLICATIONS.

The First Class-Reader: A Selection for Exercises in Reading from standard British and American Authors, in Prose and Verse. The Second Class-Reader:—*The Third Class-Reader.* By B. D. Emerson.

This is a very important kind of books; much more important than many persons suppose. They may produce great good or ill by their influence upon the understanding, the morals, and taste, at a period of life when impressions are made which are not easily effaced. The first thing required in such books is perfect purity of morals, and entire freedom from vulgarity of expression and thought. The next thing necessary, in order to make them useful, is that

they should convey valuable instruction, adapted to the ages and to the degree of advancement of mind, in the classes for which they are designed. To the end that they may be useful, they must also be made attractive and entertaining. In respect to style they should be simple, rising from a childlike to a manly simplicity; free from all impure idioms, from all unauthorized words. There should be in style no fustian, no bombast, no mysticism; nothing of those vague reachings after something beyond reach, of those glimmerings of meaning, encircled by a halo of splendid words, which dazzle without enlightening, and which, with some persons, pass for fine writing; nothing unnatural or artificial in style, into whatever category it may fall. If we would make natural readers we must have natural writers.

We have thus mentioned the leading properties required in books of exercises in reading; and we are happy to do it in this place, since Mr Emerson and his coadjutor, Mr Frost, have attained in a remarkable degree, and with more pains-taking, probably, than they will generally have credit for, the end to be desired in books for reading classes at school.—There is a well marked gradation in the three books, and all together are suited to impart in a pleasing way, a great deal of information in natural history, geography, men and manners &c. all sanctified by pure moral and religious reflections; besides a due share of pieces whose main end is moral and religious.

The Youth's Letter-Writer; or the Epistolary Art made plain and easy to beginners, through the example of Henry Moreton. By Mrs John Farrar.

This is a beautiful and interesting little book, well calculated we think to accomplish what its title promises, to make the Epistolary Art plain and easy to beginners. It is altogether a different affair from the various Letter-Writers which have been so common and which have been filled with stiff and formal letters upon "business," "friendship," "courtship" &c. written not in the freedom of actual correspondence, but simply for the sake of making a book. The Youth's Letter-Writer contains an account of the process through which a lad was carried by his uncle and cousins in learning the Epistolary Art, an account of his difficulties, and the manner in which they were removed—specimens of his letters and the manner in which they were criticised—notice of the mistakes he made and the manner in which they were corrected. The story itself we think is one in which our young friends will be interested—and if we are not much mistaken, they will feel, rising in their own breasts as they read, a desire to commence the Epistolary Art, and as they advance they will find directions calculated to guard them against the faults most common with beginners and to form them to an easy and natural epistolary style—Such is our impression from reading the book—Still this, like every other book written for the young, is to be tried by putting it into the hands of the class for whom it was written and watching its effects upon their minds. We hope therefore that some of our friends who are employed in teaching, will introduce the Youth's Letter-Writer among their pupils, watch its effect, and in due time make us acquainted with the result of the experiment.

COLLEGIATE RECORD.

Harvard University.—The whole number of young gentlemen who have been examined for admission into the University including Monday last is eighty-five. Of this number seventy-three have been admitted into the Freshman Class, six into the Sophomore class, and one into the Junior class, and five were rejected as inadmissable.

The honorary degree of A. B. was conferred on Charles Dunbar, Instructer of Greek in the University. (Accidentally omitted in our account of Commencement.)

Boylston Prizes. August 28.—The Boylston prizes for elocution, were awarded to the following gentlemen. The two first to George Cabot, and H. B. Dennis, Seniors; and the three second to Hiram Wellington, A. B. and Naaman L. White, and H. G. O. Blake, Seniors.

P. B. K. Society.—The exercises of the Society were held in the Church of the First Parish in Cambridge on Thursday Aug 28th. The oration was delivered by Wm. H. Gardiner Esq. and the Poem by Rev. Ralph Waldo Emerson.

Washington College.—At the late Commencement in this College, the degree of A. B. was conferred on eleven, and that of A. M. on nine young gentlemen, alumni of the institution. The degree of A. M. was also conferred on the Rev. George C. V. Eastburn, an alumnus of Middlebury College, on Mr Edward Ingersoll, an alumnus of Yale College, and on the Rev. Jacob F. Huber, Professor of Languages in the Wesleyan University at Middletown.

Williams College.—The annual Commencement at this flourishing institution was held on Wednesday last, 20th inst. The weather was delightful, the concourse of spectators, an usual, numerous, and the exercises of the graduates such as to gain the approbation of the most distinguished strangers present.

The degree of A. B. was conferred on 31 young gentlemen.

Mr Geo. Hale was elected Tutor, and William Porter, Jr. Esq. of Lee, and Rev. Joseph Alden, of Williamstown, Members of the Corporation.

The successful competitors for the prizes for declamation, the evening before Commencement, were Samuel C. Wilcox, of Sandisfield, in the Junior class; Lebbeus R. Phillips, of Buckland, in the Sophomore class; and Solomon B. Noble, of Williamstown, in the Freshman class.

A poem was pronounced before the Adelphic Union Society by William Pitt Palmer, Esq. composed in that poet's happiest manner.

At the meeting of the Alumni on Commencement day, the subscription of $1000 proposed two years since, to enlarge the Philosophical and Chemical apparatus of the Institution, was reported to be full, and Prof. A. Hopkins was authorized to proceed to Europe to make the purchases. He will sail in a few days,

Kenyon College Ohio.—The Exercises of Commencement were attended on the 6th August and were as follows:—

1. Latin Oration, "Antiquorum Religio," T. P. Harrison, Wilkinson Co. Mississippi. 2. Oration, "The Medical Profession," W. J. Edmondson, Halifax C. H., Va. 3. Oration, "The Military Institutions of our Country." F. B. Meade, Frederick Co. Va. 4. Oration, "Obligations of the country to Literary Institutions," N. Badger, Springfield, Mass. 5. Oration, "The characters of Luther and Loyola contrasted," A. E. Wolcott, Stow. 6. Oration, "Popular Opinion." J. Blackburn, Cincinnati. 7. Greek Oration, W. J. Edmondson. 8. Oration, "The Obligations of Science to Christianity," J. C. Weatherby Clarksboro', N. J. 9. Oration, "The Mohammedan Religion, T. P. Harrison. 10. Oration, "The Bible, a Text-Book in colleges," F. H. McGuire, Fredericksburgh, Va. 11. Oration, "The Chinese Empire; with Valedictory Addresses," T. E. Locke, Martinsburgh, Va.

The degree of A. B. was conferred on the above-named young gentlemen, with the exception of Mr Wolcott, who pursued only a partial course of study; also an honorary degree of A. B. on Mr R. H. Phillips of Virginia, a former member of the institution, and the degree of D. D. on the Rev. J. J. Robertson, missionary in Greece, and the Rev. Alonzo Potter, Professor of Moral Philosophy in Union College, Schenectady.

Dartmouth College.—The annual commencement was held on Wednesday, Aug 20. The services connected with the occasion began on Tuesday, on which day orations were pronounced before the Theological Society, by Mr Edward A. Lawrence; Dec. the Social Friends, by Mr Newton Marble; and before the United Fraternity, by Mr Albert Baker.

The degree of A. B. was conferrrd upon 30 young gentlemen. The degree of A. M. was conferred on eight of the former graduates of the College, and one or two others as an honorary degree. Eight young men also received the degree of M. D.

Anniversary at Andover.—The exercises of the Anniversary week at Andover will be as follows;

Monday evening (Sept. 8th) will be the Anniversary of the Porter Rhetorical Society; a Poem and orations to be delivered by members of the Senior class. On Tuesday, an address by President Wheeler of Vermont University, and a Poem by William Cutter Esq. of Portland, Me. will be delivered before the Porter Rhetorical Society.

Tuesday evening an address will be delivered before the Society of Inquiry.

The Exercises on Wednesday will commence at 1-2 past 9, A. M.—*Boston Recorder.*

Anniversary of the Theological Seminary, Bangor, Me.—The annual examination of the classes in the Theological Seminary, will take place on Tuesday, Sept. 9th, in the chapel. The public exercises will be on Wednesday following. On Monday evening preceding, there will be an Address before the *Society of Inquiry on Missions*, by Rev. Mr Tappan of Augusta. On Tuesday evening Rev. Mr. Stone of Machias will deliver an oration before the *Lovejoy Literary Society.* On Wednesday there will be an address before the *Peace Society* by Professor Packard of Bowdoin College. On the evening of the same day will be held the annual meeting of the *Penobscot County Education Society.* The next term of the Seminary will commence on Wednesday Oct. 22d. A. Bond.

Theological Seminary Bangor, Aug. 23, 1834.

Yale College.—We add the following more detailed account of the Commencement than we were able to give last week.

Commencement Aug. 20. *Order of Exercises.*

Forenoon.

1. Sacred Music. 2. Prayer by the President. 3. Salutatory Oration, in Latin, by Nathan P. Seymour, Hartford, Conn. 4. Dissertation "on originality in literature," by John R. Keep, Longmeadow, Mass. 5. Oration, "on the sufferings of men of genius," by William H. Washington, Waynesborough, N. C. 6. Dissertation "on the insufficiency of philosophy for the moral improvement of man," by Thomas Wickes, Jamaica, L. I. 7. Oration, "on the literary duties of Professional men," by Reuben Gaylord, Norfolk, Ct. 8. Oration, "on erroneous views of independence in thought and action," by William H. Starr, New-York. 9. Oration, "on the influence of early trials in the formation of literary character," by William N. H. Smith, Murfreesborough, N. C. 10. Dissertation, "on habits of thought," by Henry C. Kingsley, New-Haven, Conn. 11. Oration, "on the motives for the cultivation of physical science in this country," by Elijah F. Rockwell, Lebanon, Conn. 12. Dissertation, "on the abuse of great talents," by George G. Spencer, Hartford, Conn. 13. Oration, "on literary character of Coleridge," by William I. Budington, New-Haven, Conn. 14. Oration, "on the enthusiasm of genius," by John N. Kendall, Granby, Conn. 15. Dissertation, "on the Greek philosophy," by Nathaniel S. Richardson, Middlebury Conn. 16. Oration, "on the tendency to discouragement in those who are entering upon life," by Samuel G. Whittlesey, N. York. 17. Sacred Music.

Afternoon.

1. Sacred Music. 2. Dissertation, "on the progress of Society," by Henry W. Ellsworth, Hartford, Conn. 3. Oration, "on the obligations of our government to promote the higher branches of knowledge," by Charles R. Welles, Whethersfield, Conn. 4. Oration "on the moral tendency of liberal studies," with the valedictory address, by Samuel St. John, New Canaan, Conn. 5. Degrees Conferred. 6. Prayer by the President. 7. Sacred Music.

The degree of D. D. was conferred on Rev. Andrew Reed and Rev. James Matheson, of England. the degree of LL. D. on His Excellency, S. A. Foot, Governor of Connecticut, Hon. Thomas S. Williams of Hartford, and Gideon Manlett, of Brighton, England. The degree of A. M. in course, was conferred on a number of young gentlemen, graduates of this College; and the honorary degree of A. M. on Joshua A. Spencer, of Utica, N. Y., Rev. Erastus Cowles, of Danbury, and Rev. Edward J. Ives of E. Haven.

An address before the Alumni was delivered by Mr Lucius Dunaun, of New Orleans. It was voted to apply the annual fund to the support of a lecturer on Natural History, and Charles U. Shepherd was appointed Lecturer.—*Rel. Int.*

ECCLESIASTICAL.

Installations, Dismissions &c.—Rev. Reuben Brookfield, has received and accepted an invitation to take the pastoral charge of the First Congregational Society in Petersham. His installation will take place on Wednesday, the 15th day of October.

Installation of Rev. Mr Wood.—In mentioning the time of Mr Wood's Installation at Walpole N. H. in a previous paper it was stated that it would take place on the 7th of Sept. It should be the 17th.

Unitarian Society in Fall-River.—Mr George W. Briggs, recently of the Theological School in Cambridge, has received and accepted a unanimous invitation from the Unitarian Society in Fall-River to become their Pastor. The Ordination will take place on Wednesday Sept, 24th.

The First Independent Christian Society in the City of Richmond, have announced that on Thursday, the 21st August, at 5 o'clock, P. M., they will attend at the Church belonging to said Society, for the purpose of renting the Pews. The stock of this Church is now owned by more than fifty different proprietors. The present Pastor has concluded to remain with the Society; and the Committee take a pleasure in being able to inform the friends of this Institution, that its general prospects are of the most encouraging character.

Installation at Brighton.—On Tuesday 19th inst. Rev. W. Newall was installed over the Evangelical Congregational Church and Society in Brighton. Introductory Prayer by Rev. Mr Adams of Boston; Sermon by Rev. Mr Waterman of Providence; Charge by Rev. Dr Beecher of Cincinnati; Installing Prayer by Rev. Dr. Fay of Charlestown; Right Hand of Fellowship by Rev. Mr Winslow of Boston, and Concluding Prayer by Rev. Mr Blagden of Boston.

Dedication and Installation.—The new Evangelical Congregational Meeting house in Quincy, was dedicated to the service of God the Father, Son and Spirit on Wednesday 20th inst. At the same time the Rev. Wm. M. Cornell was installed as Pastor. The introductory prayer was offered by Rev. Mr. Torrey of Ashford Conn.; The dedicatory prayer by Rev. Dr Codman of Dorchester, Sermon by Rev. Mr Storrs of Braintree; Installing prayer by Rev. Mr Perkins of Weymouth; Right hand of Fellowship by Rev. Mr Sanford of Dorchester; Charge by by Rev. Mr Thomas of Abington; Concluding prayer by Rev. Mr Mathews, of Braintree.

Rev. Tertius D. Southworth was installed Pastor of the Congregational Church in Claremont N. H. June 18. Invocation and reading the Scriptures by Rev. E. W. Taylor of Croydon; Introductory prayer by Rev. D. Clayes of Meriden; Sermon by Rev. P. Cook of Lebanon, from Phil. iii. 18; Installing prayer, by Rev. Mr Clary of Cornish; Charge to the Pastor by Rev. Mr Merrill of Acworth; Right Hand of Fellowship by Rev. R. Southgate of Woodstock, Vt; Charge to the People by Rev. J. Woods of Newport; Concluding prayer by Rev. Mr Converse, of Weathersfield, Vt.

NEW PAPERS.

1. Landmark. Salem, Ms. Rev. Dudley Phelps, Editor.
2. Protestant Vindicator. New York.
3. Downfall of Babylon, Philadelphia. By Rev. Mr Smith, late Catholic priest.
4. Family Minstrel, Chas. Dingley, New York. It is on four neat quarto pages, devoted to the promotion of sacred music.
5. The Perfectionist. New Haven, Ct. Designed to explain and enforce the new doctrine concerning *perfection.*
6. Louisville Notary; a Family paper, Literary, moral, religious, miscellaneous. Daniel C. Bank, Editor.
7. The Christian Herald and Fellenberg Miscellany, Greenfield, Ms, T. Prince, Printer.
8. The Baptist Banner, Shellbyville, Ky. by J. Wilson. M. D.—*Boston Recorder.*

Erratum.—To our unspeakable mortification an error of the press on our first page, escaped notice. Under the head "Doctrinal and Biblical" in a communication from Cambridge, Bishop Sherlock is called an *Unitarian.* It should read *Trinitarian.*

OBITUARY.

FOR THE CHRISTIAN REGISTER.

DEACON ELIJAH ADAMS.

Died in Newton on the 17th ult. Deacon Elijah Adams, aged 43.

If it is ever just to offer a tribute of respect to the memory of the departed, it is emphatically so in recording the death of Mr Adams. He was an intelligent, industrious and worthy member of Society, a kind husband and a faithful father. Possessed of an amiable disposition,—a benevolent and a Christian heart, he was endeared to a large circle of friends and acquaintances. As one of the first and most efficient officers of the town he served for many years his fellow townsmen to their profit and acceptance. He always had a tear to shed with the afflicted, and a loaf to divide with the hungry. The widow and fatherless shared largely in the sympathies of his benevolent heart. "The poor were never turned empty away." In his religious faith he was a Restorationist. Believing in a future righteous retribution, to be administered by the mingled justice and mercy of God, he devoutly looked forward to "the times of the restitution of all things," to be effected by the subduing energies of redeeming grace. Possessing an agreeable and gentle turn of mind,—engaged in a lucrative business,—raised above the temptations of want, and endeared to an interesting family, Mr Adams had every thing to attach him to life, yet he "took joyfully the spoiling of his goods," and with the happy assurance that he was going home to his Father's house; he committed his spirit into the arms of his Redeemer. He has left a wife and two children to mourn his loss. May a God of mercy console the afflicted, and richly sanctify the bereavement to their spiritual good. "The memory of the just is blessed."

INTELLIGENCE.

DOMESTIC.

Silvio Pellico.—Proposals have been issued for publishing by subscription, a new English translation of the work of Pellico, entitled "My Prisons," together with a translation of the "Additions" to it, made by his companion and friend, Piero Maroncelli. No English translation of the latter has yet appeared; and that of the former, which has been in circulation, is considered so imperfect, as to give an erroneous idea of Pellico's character. Those who are at all acquainted with those works, will be gratified to learn, that they are to be presented to them in a form, suited to their excellence. "They contain," in the language of the prospectus, "not merely a history of a ten years imprisonment by the Austrian Government of the two scholars and poets, whom it was thought expedient thus cruelly to punish solely for their political opinions, but an exhibition of the development of their respective characters under the influence of their sufferings, and of the highest principles, that can act upon our nature; the whole set forth in a style and tone the most direct, sincere and touching."—*Daily Advertiser.*

Boston and Worcester Rail Road.—In consequence of the day being so much shortened the evening trip on the rail road is discontinued. The cars continue to run at 6 and 10 o'clock, A. M. and 3 1-2, P. M. It is expected that the rail road will be opened to Hopkinton, in about a fortnight from this time, and as far as Westborough in the month of October.—*Ib.*

On Saturday afternoon, a gentleman and lady, (Isaac Hurd, Esq. of New Orleans, and a daughter of Dr Thompson of Charlestown,) were riding through Newton towards Boston, and in crossing the Worcester rail road, near the Meeting House, their horse and chaise came in contact with the Locomotive Engine, and train of cars, which were also coming towards town. The horse and chaise were thrown out, by the upsetting of the carriage, and escaped unhurt. They did not see or hear the engine until the moment it struck them, and they were not seen by the engine man, the view being interrupted by trees at the side of the road. Two of the cars were thrown from the rails, but were but slightly damaged, and the passengers received no injury.—*Ib.*

Piracy.—Yesterday forenoon, His Britannic Majesty's brig of war Savage, Lieut. Comm'dt Loney, from Portsmouth, Eng. arrived in our harbor, having on board sixteen of the crew of the Piratical schr. Pinda, which robbed the brig Mexican of this port on the high seas, nearly two years since. The commander of the Pinda is one of the prisoners. The Savage sailed from Portsmouth on the 23d of July.

Of the sixteen men brought here by the Savage, fourteen were on board the Pinda, at the time the Piracy was committed. The other two joined her on the coast of Africa. The prisoners are principally Spaniards, and belong to Havanna—there are no Americans or English among them. The prisoners were confined in irons below on board the Savage, and only one at a time permitted to come on deck.

The Savage is a neat and handsome looking vessel, mounting 10 guns. The novelty of witnessing an English vessel of war enter our harbor, was an attraction of no ordinary power to our citizens, and an immense number congregated upon the wharves to behold her.

The Mexican is now likewise in our harbor, ready for sea. The same captain and mate who were in her at the time of the robbery, were going in her, but in consequence of the expected arrival of the pirates, their places were supplied by other officers, and they will remain at home to give evidence at the trial.

The robbery committed upon the Mexican was one of the most audacious and cruel acts of piracy on record. She was bound to Rio Janeiro from this port, and was plundered by a piratical schr. under Brazilian color, on 20th Sept. 1832, lat. 33, long. 34 30, and robbed of $20,000 in specie, the officers and crew stripped of every thing valuable, fastened below, and the vessel set on fire, with the horrid intention of destroying her with all on board. Capt. Butman and his men succeeded in getting on deck through a scuttle which the pirates had left unsecured, extinguished the flames, and returned home. Our government ordered a vessel to cruize in pursuit, but she gave up the chase as hopeless.

The piratical vessel was afterwards taken on the African coast, by H. B. M. brig Curlew, and destroyed, under the following circumstances:—

The Curlew arrived at St Thomas, west coast of Africa, from India, with orders to cruize on that coast, and her commander having obtained information that a schooner, suspected to be a pirate, was lying in the river Nazareth, on the southern extremity of the coast, immediately sailed in pursuit, and found the schooner as described. The boats of the Curlew were manned to take possession of her, when the crew of the schr. fled to the shore, with the exception of four, who were taken prisoners. They had kindled a fire to destroy the schooner, and she had been stripped of every article of value. The fire was extinguished without damage. She had no cargo on board, but her water casks were all filled, and she was apparently ready for another cruise. In her cabin were found, a compass marked Boston, the flags and ensigns of different nations, and Custom-house papers made out at Havanna. In taken her down the river, she was accidentally blown up, and the Curlew's purser and one man killed. The four men taken were shipped at St Thomas after the robbery of the Mexican. The Curlew's crew pursued the fugitives in various directions, and succeeded in capturing an additional number of the pirates. The English crew encountered great difficulties during the pursuit, the natives protecting the pirates; and several native towns were burnt by the Curlew's men.

The men had an examination in England before the proper authorities, when five of them offered to turn King's evidence—two of whom were admitted to testify. They were fully committed—and the British Government ordered them to this country, for trial. The affidavits and documents relative to their capture and subsequent confinement and examination, have been delivered to the authorities here.

At one o'clock the Savage saluted the town, and the solute was returned from a battery of 12-pounders on Derby Wharf.—*From the Salem Register, August* 28.

Examination of the Pirates.—The pirates were landed at the Crowninshield wharf, at one o'clock, yesterday, and taken from there in carriages to the town hall, the Court house being under repair. Twelve of them, handcuffed together, took their place at the bar. They were all young and middle aged men, the oldest being not more than forty

Judge Davis, of the U. S. District Court, presided; and the complaint having been read by Andrew Dunlap, Esq. they severally pleaded not guilty, their replies being translated by S. Badlam, Esq. sworn interpreter. Their plea of not guilty was reiterated with great vociferation, and much gesticulation and heat. The circumstances of the piracy were rehearsed by Mr Dunlap, who complimented warmly, the zeal displayed by the British government and its officers in bringing to justice offenders against the laws of humanity, in this and numerous other cases. The witnesses were then sworn and examined.

The prisoners admitted as state's evidences, were then ordered to recognize for their appearance as witnesses at the next term of the U.S. Circuit Court, to be held in Boston, and the examination was brought to a close. The prisoners were taken into the carriages which brought them from the wharf, and conveyed immediately to Boston. Two or three times during the examination, the prisoners clamorously exclaimed for "Justicia!" "Queremos solamenta la Justicia!" We only want justice. They pleaded not guilty.—*Salem Gazette.*

We find the following notice in the Salem Gazette of Tuesday:

The Freemasons of Essex County are requested to meet at the Topsfield Hotel, on Monday, the 15th day of September inst at 10 o'clock, A. M. for the purpose of considering the expediency of adopting a similar course of measures in regard to the Institution, with that already adopted in the County of Worcester, and contemplated in the Counties of Hampshire, Hampden and Franklin. It is particularly desired that the proposed meeting should be numerously attended, so that there may be a full expression of the sentiments of the Fraternity on the subject. This notice is given after a somewhat extensive consultation among the Masons of the County, and is in accordance with their wishes, so far as they have been ascertained.

On this notice the Gazette remarks:

It appears to us judicious and well timed, and will probably lead to a desirable result. We do not know how far a different sentiment may prevail, but all whom we have heard express an opinion on the subject, (among them many masons of old standing and high respectability) have strongly approved the purposes of the meeting.

Massachusetts Charitable Society.—At the quarterly Meeting of the Massachusetts Charitable Society, on Monday evening, the following officers were elected: George Homer, President; Wm. C. Hunneman, Vice President; Ebenezer Clough, Secretary; Samuel Howes, (of Roxbury) Treasurer. Trustees—Joseph W. Homer, James Ridgway, Darius Boardman, Uriel Crocker, Charles Ewer, John S. Lillie.

It is certain that Gov. Cass retires from the War Department. Col. Benson has been offered the appointment, but declines it. He proposes entering into the practice of the Law at New Orleans.

Balt. Patriot.

Death of Judge Peters.—The Hon. John T. Peters, one of the Judges of the Superior Court of this State, died yesterday at his residence in Hartford, in the 70th year of his age. Judge P. had been some time in an infirm state of health, but of the immediate cause of his demise we are not informed.

New Haven Herald, Aug. 29.

Dreadful Accident.—Nine Lives Lost.—It falls to our lot, says the Middlebury, Vt. Free Press, to record one of the most shocking accidents that ever occurred in this vicinity. A party of 11 persons undertook to cross Lake Champlain, opposite Addison, in this state, last Thursday, in a single boat, and having proceeded to within about forty rods of the opposite shore, in consequence of the overloaded state of the boat, and there being considerable wind, the water began to drive into it, which caused those on board to swerve to the opposite side when it filled and went down, and nine out of the eleven perished. The bodies had all been found except one, last Friday night. The persons drowned were all inmates of two families. The names of those drowned were John Thompson, Perry Van Wart, Enza Morgan, Charlotte Derby, Hannah Eldridge, and a Miss Baler.

We hardly recollect ever to have experienced a greater drought than during the month of August. For four weeks we have had a succession of dry hot weather. Hardly a shower has passed over us to allay the clouds of dust, and the earth is parched to a surprising degree; the grass has wilted. The pastures are nearly destroyed, and it is with no small difficulty that the farmers can supply their cattle and horses with pasture. The corn crop is in imminent danger of being greatly injured or destroyed. The earth is baked, and the leaves have turned yellow and rolled up. Potatoes will no doubt be greatly injured for want of rain. Vegetables are in a manner destroyed, Beans, cucumbers, melons, &c. are much damaged. The cholera, however, has cut off the usual demand. Fruits also experience their share of evil.—Peaches and plums will be in a great measure destroyed.—Apples are the only fruit that will be abundant.—*N. Y. Daily Advertiser.*

The Drought, and its effects.—We are sorry to learn, says the Baltimore Patriot, that the District of Columbia and surrounding country, are suffering in like measures with this neighborhood, in consequence of the drought. The National Intelligencer, in republishing an article from our paper of Tuesday, giving some details as to the appearance of the country northward, and effect upon vegetation, appends to it the following remark:—

"This account of the Patriot describes accurately enough the condition of the District of Columbia, the intermediate country between the District and Baltimore, and, as far as we have heard, for fifty miles around. At the moment of writing this, besides, there is every appearance of a continuation of the drought."

We learn from a passenger on board of the ship St. Thomas, from St. Thomas, that the negroes on the estates in the Islands of St. Kitts had refused to work after the 1st of August, although admonished by the Governor, that martial law was proclaimed.

N. Y. American.

Hydrophobia.—A distressing case of Hydrophobia occurred in the neighborhood of Germantown a few days since.—The particulars are given in the Germantown Telegraph.—The victim was a sober, industrious farmer, who was bitten by his own dog about five weeks since. Shortly after the animal sickened and died, and as no suspicion was entertained upon the subject, no precautionary measures were resorted to. On Saturday last, however, the first symptoms of his awful condition were made apparent to him, by some person throwing a basin of water over the pavement. Paroxysm succeeded paroxysm, with but slight intervals, until about four o'clock on Sunday afternoon, when after suffering excrutiating agony for nearly twenty four hours, he expired. During the intervals of the fits, he became quite collected, took the medicine offered him, and drank it himself. He readily recognized those of his acquaintances in the room—beckoned several to him, offered them his hand, and bade them farewell. Like all other cases of hydrophobia, the mere mentioning of water threw him into instant paroxysms, and the pump in the yard, for this reason, could not be used.

FOREIGN.

London and Liverpool papers of the 26th ult. have been received at New York.

On the 25th July the Chancellor of the Exchequer submitted his financial statement to the House of Commons. A farther reduction of taxes, to the amount of £1,581,000, is proposed.

The Morning Herald of the 26th mentions a report of the death of Mr Coleridge, the poet, on the day previous.

The French Chambers are to meet at an early period for the transaction of business. The reasons assigned for the determination are the changes which have taken place in the French and British Cabinets, and the arrival of Don Carlos in Spain. A ministerial paper enforces the necessity of an early intervention in the affairs of Spain, on the ground that the counter-revolutionary party has merely transferred its operations from La Vendee to Navarre, and and that the security of France requires its overthrow.

The accounts from the Wine districts of France are very favorable, and the vintage is expected to begin in many places before the middle of September.

Madrid was tranquil on the 15th. A London paper thus classes the delegates elected to the Cortes: Carlists 4; friends of the Ministry 32; independent liberals 69; extreme liberals, opposed to the Ministry, 28; persons, whose opinions are not known, 44.

Letters from Genoa of the 16th state that Don Miguel was then endeavoring to return to Portugal.

Two days later from England.—London papers of the 28th of July have been received.

The Irish Coercion bill passed the House of Commons on the 26th, and was sent up to the Lords for concurrence. The number of members who voted against it did not exceed twenty-five.

The accounts from Spain, relative to the movements of Don Carlos, are vague and contradictory.

Disturbances of an alarming character broke out on the 16th at Madrid, owing to the terror produced by aggravated accounts of the progress of the Cholera. It was generally believed by the people, that the fountains had been poisoned: and a young man, who was accused of throwing some powder into one of them, was so severely injured by the mob, that he perished under their hands. They then attacked the college of Jesuits, where one of the objects of their hatred had taken refuge, and killed ten of the inmates. Several other convents were also attacked, and a number of the monks were killed. One of the convents in Bilboa has been disbanded, and its revenues confiscated, in consequence of the aid given by the monks to the Carlists.

Mrs Van Ness, wife of the American Minister, died at Madrid on the 18th of July, of cholera.

The government of Belgium has been recognized by the Queen of Spain, and a Charge d'Affaires despatched to Brussells.

The British fleet left Smyrna about the 25th of June, in consequence of the spreading of the plague, which was increasing there.

The Baltic Sea.—A paragraph lately published in the London papers from the St. Petersburgh Commercial Gazette mentions, in confirmation of the opinion long entertained that the waters of the Baltic are subsiding, that the water in the port of that city has become considerably lower within the course of the last twenty years. Many facts are quoted in confirmation of the same opinion. It is believed that 2500 years ago Sweden and Norway were a complete Island. Many towns on the shores in this sea which were anciently ports for shipping, are now some miles from the sea. The port of Lodisa is now four miles from the sea, and that of Westerwich two miles. Torneo was once visited by large vessels, it is now in the middle of the peninsula. Many islands which were formerly distinct are now joined together, and others have been united with the continent. Some writers have agreed that in 2000 years the Baltic will entirely disappear, and that for want of navigation the inhabitants of the shores will be compelled to resort to rail roads for maintaining the commerce with distant counties.—*Daily Adv.*

It is our painful duty this day to announce the death of the Honorable John Murray Bliss, Senior Judge of His Majesty's Supreme Court for this Province, who departed this life after an illness of about four weeks, aged 63 years. Judge Bliss was a native of Massachusetts, in the United States, whence he removed on the breaking out of the Revolutionary War, and came to this Province in 1786. Whether as a Judge on the Bench, as Administrator of the Government, a Director of its Councils, or as a Member of the Legislature, his manly, open and independent deportment commanded universal confidence and esteem, whilst the dignity of his demeanor and the distinguished urbanity of his manners, both in public and private, won for him the regard of all who were brought into contact with him.—*St Johns, N. B. Courier, Aug.* 23.

MARBLEHEAD.

Gentlemen in Marblehead who wish to become subscribers for the Christian Register will find a subscription paper at the store of Mr Thomas Curtis.

MARRIAGES.

In this city, by Rev. Dr. Wainwright, Mr L. B. Bacon, to Miss Sarah A. Hammond.

In Ipswich Mr Cornelius S. Darter, of Providence, to Miss Susan, daughter of the late Eben Farley Esq. of Boston.

In Ipswich, Perry Van Wart, to Miss Louisa H. Reynolds.

In Barnstable, Mr David Crocker jr to Miss Julia Scudder.

DEATHS.

In this city Mrs Hannah Evans, 74. Martha C. daughter of James Thwing, aged 33. Samuel Fessenden, aged 53. Jonathan Loring Esq. 67.

In East Bridgewater, Ephraim Hyde, 65.

In Northampton, Major Erastus Lyman, 73.

THE Committee of Investigation, appointed at the recent meeting in Faneuil Hall, offer a reward of FIFTY DOLLARS to any person, who will give satisfactory information leading to the detection of any person concerned in the writing, printing, or circulation of a handbill lately distributed, of which the following is a copy.

CHARLES G. LORING, Chairman.
JOHN HENSHAW, Sec'y.

[Copy.]

"All persons giving information in any shape, or testifying in Court against any one concerned in the late affair at Charlestown may expect assassination, according to the oath which bound the party to each other."

ONE THOUSAND DOLLARS REWARD. The Selectmen of CHARLESTOWN offer the above Reward for the apprehension and conviction of the originators of the conflagration in said town on the night of the 11th inst. to be paid in proportion to the degree of guilt proved against the offenders.

By order of the Selectmen.
P. DODGE, Town Clerk.
Charlestown, Aug. 13, 1834.

THE UNITARIAN.

JUST Published, by James Munroe & Co. Cambridge, and Russell, Odiorne & Metcalf, Boston. The Unitarian of September. Sept. 6.

NEW ENGLAND MAGAZINE.

THE New England Magazine of Sept. is Just Published, by J. T. Buckingham, Congress street, Boston. sept 6

CHRISTIAN EXAMINER.

AT 141 Washington street, the Christian Examiner for September, is Just published, by Charles Bowen. sept 6

JOTHAM ANDERSON.

RECOLLECTIONS of Jotham Anderson for sale at 134 Washington street.

Advertisement to the Second Edition.

The Recollections were originally printed in the Christian Register, and were republished in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it.

HENRY WARE, JR.

DR FREEMAN'S SERMONS.

AT 134 Washington St. may be obtained, "Sermons and Charges, by James Freeman." Aug. 30.

FLINT'S GEOGRAPHY.

MAY Be obtained Wholesale and Retail, at 134 Washington St. latest edition, neatly full bound in Sheep. Aug. 30.

LEGACY FOR YOUNG LADIES.

MRS Barbauld's Legacy for Young Ladies—for sale at 134 Washington street. Aug. 30.

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50. Aug. 30.

FOREIGN LANGUAGES.

THE subscribers are constantly supplied with a large variety of Elementary and Reading Books, in the ancient and modern languages, which will be sold very low; amongst others they have in the

French Language.

A Practical Grammar of the French Language. By J. Rowbotham. With alterations and additions, by F. M. J. Surault, teacher of French in Harvard College.

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French Questions on Sir Walter Scott's Tales of a Grandfather, for the use of Learners. By F. M. J. Surault.

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Key of the new French Exercises, designed for the use of instructers and those who cannot have access to a French teacher. By F. M. J. Surault.

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Also, a general assortment of German, Latin, and Greek standard works.

RUSSELL, ODIORNE & Co.
Sept. 6

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

FAITH, HOPE, AND CHARITY.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is charity." 1 Cor. xiii. 13.

'The substance of things hoped for, and the proof
Of things unseen,' FAITH to the Christian speaks
In tone assured, Heaven's promises, that in Gilead
There is a balm; and in the word of HIM
Who cannot lie, the promise of a rest,
A haven, for the weary traveller, beyond
The dark and gloomy barrier of the grave!
FAITH to the Holy Volume points, and dwells
In confidence upon its blessed truths; and HOPE
Seconds her sister FAITH; and pouring balm
Into the heart, sore with its own unworthiness,
Whispers that 'God is love,' and by HIS grace
The humblest soul may have a seat in heaven.
FAITH fixes the belief there is a Heaven;
HOPE warms the humble Christian with the solace
That Heaven may be his own.
Hail greatest, happiest, holiest of the three!
Celestial CHARITY! Thou art GOD'S Essence!
For GOD is Love, and Love is CHARITY!
FAITH is the evidence of heaven; HOPE
By FAITH assisted trusts to reach that Heaven;
CHARITY,
Shall seal the promises from GOD to man;
And with an eye of pity for his frailties,
Welcome the poor weak worm to his inheritance!

W.

MISCELLANEOUS.

PROVISION FOR THE POOR IN ANCIENT ASIA, GREECE AND ROME.

We naturally recur on subjects which pertain to the history of man, first of all to that part of the Eastern hemisphere, where the peopling of the world began. But when we arrive there we do not find many memorials of the early condition of our species, in respect to the origin of their language, to their advances in useful arts, or to their social state as ministering to each others' wants or comfort. The earliest kind of society as well as government was patriarchal. The authority of the father extended not merely to his wife and children, but to his children's children. It was common for them to continue as one household, and for the patriarchal authority to descend to the first-born son. This authority too was of no very limited kind; and down to the time of Moses the recognition of parental authority is very prominent in the recital of the Divine commandments. This patriarchal society and government have continued in Arabia, and other portions of the East—and as authority, obedience and mutual affection must have held some proportion to each each other—as there was a provident head to see how the household was managed, and how the persons composing it were employed, there could be no occasion, till after families became subdivided and intermingled to a considerable extent, for the succor of public charities, and provisions for the poor and the infirm. Besides, their manner of life being for the most part pastoral or agricultural, there were not such inequalities of condition in the same family or tribe as to require the intervention of the more thrifty for the support of the vicious, the inactive or unskilful. Such was the manner of life among the Hebrews for many ages; and David, at a period when the kingdom of Israel had risen to great eminence, was called from feeding his father's flocks to receive the royal unction.

The widow, and the daughters of a deceased husband and father had no share in the estate, if there were sons. The sons or other relations were bound to provide for the support of the mother; but there were doubtless instances when the obligation was ill observed; for we find frequent mention in the prophets of neglect and injustice in the treatment of widows. Daughters, as I have said, had no share of their father's estate, and if they were unmarried, they were regarded as a component part of the property, and instead of being endowed by their brothers when they entered into wedlock, they were sold to husbands, like any other goods, for money or barter.

In the advanced periods of the Hebrews, poverty was not uncommon. But instead of any public provision for the support of paupers, they were sometimes obliged to sell their personal liberty for their daily bread. The laws of Moses, both in regard to natives and strangers, who were destitute and houseless, were humane and liberal. There was one law, prescribed by Moses, as it is repeatedly announced in Leviticus and Deuteronomy, for the stranger and him who was born in the land—and to the annunciation of this rule of equality, this tenderness to strangers, there was generally annexed an allusion to the former condition of the Hebrews in Egypt, as strangers or bondmen. No mention is made of beggars in the Hebrew writings till we come to the book of Psalms; after this they are frequently spoken of; and as like causes produce like effects, so the increase of wealth and luxury and the consequent inequality of condition produced even in those early times, the extremes of overgrown wealth and of beggary. But it has been remarked, as a peculiarity among the Orientals, that mendicants did "not appeal to the pity or the almsgiving spirit, but to the justice of their benefactors."

The patriarchal form of government still remains among the Arabs, and is preserved by that part of the people which continues in a pastoral state, in all its ancient purity. And in general the Arabs have mingled no small degree of generosity, hospitality and politeness with their well known ferocity.—If we turn to India we find things entirely different. We find nothing answering to the patriarchates, tribes, or clans of the Hebrews and other Orientals; but on the contrary, the tribes, or *casts*, as they are more commonly called, are fixed by similarity of rank and employment or profession; —and so immutably fixed, that there is no possibility of climbing or leaping from one cast to another. The good or evil belonging to a particular cast is entailed upon successive generations so inevitably as to do away all uneasiness, disappointment and repining. The people have nothing to hope—and they have nothing to fear except the danger of becoming outcasts. When by their crimes, or by the violation of the rules of their cast, they subject themselves to this degradation, their condition is worse than that of the lowest vagrant in Europe or America.

Though we find nothing in the East answering to the charitable and benevolent institutions of modern Europe and of America, yet we do find the laws of charity and hospitality widely recognised. The poor have not been neglected;—and though superior and inferior are every where found, even there, yet from community of lands in some regions—from the right of gleaning what was left by accident or design in the gathering of the harvests, from supplies out of granaries—from a sense of justice in almsgiving and in various ways, poverty has either been rare, or has been alleviated by the prescriptions of law or custom through individual bounty.

Before we quit this part of the globe I would add one word respecting the influence of the Mahometan faith as it affects the laws of humanity. The bestowing of alms is abundantly inculcated in the Koran; and one of the grandsons of Mahomet is said to have divided his substance between himself and the poor at three different times, and twice to have given away all that he possessed. Notwithstanding the exclusive religion of the Mahometans, and its union every where with despotic power, and their cruelty to infidels, (that is, to those who do not acknowledge their prophet) yet their general benevolence, and their tenderness to brute animals, are much extolled. But in vain will the Mahometan faith pretend to the enlarged and comprehensive charity of the true christian faith, that universal religion "which embraces the whole race of man and knows no bounds but those which God has prescribed to his creation." It is this faith which, in spite of all human imperfections, follies and sins—has given to the nations where it is enjoyed in any tolerable degree of purity, an elevation not only in charitable and benevolent institutions and efforts, but in all the arts of life, far above that of other nations. But unhappily, among the Orientals, Christianity never existed long enough uninfluenced and unobstructed by Judaism, by Pagan philosophy and Pagan ignorance, and last of all by Mahometanism, to produce its mature and genuine fruits.

In ancient Greece and Rome we find but little to have been done in the cause of general humanity. The people of those countries were too much engrossed by contentions and wars to cultivate a general and expansive benevolence. Music and poetry were [illegible] Greeks, and poets and musicians were welcome and untaxed guests at the festivals frequently provided at the common expence of those who united for the purpose. There is no evidence, I believe, that any systematic plan existed among them for the relief of poverty and suffering.

Among the Romans the relation of *patron* and *client* was founded in genuine charity. It endured for ages. It was productive of good fruits during the purer periods of the government, but when luxury became dominant and the extremes of wealth and poverty more common, it degenerated into a relation of arrogance and contempt on the part of the patron, and of servility and meanness on that of the client. "The old republican Romans used to admit the clients who attended them from the forum, to supper. Under the emperors this custom was done away, and a little basket of food was given to each to carry home. Nero ordered a small sum of money to be distributed as a substitute —and Domitian restored the former practice."

The relation of patron and client was a voluntary one. "The patron assisted his client with his influence and advice, and the client gave his vote to his patron, when he sought any office for himself or his friends. The client owed his patron respect, the patron owed his client protection. The institution of this state of mutual dependence which began with the monarchy, was attended with good effects in the state of things then existing, and for the space of six hundred years no strife or jealousies appear to have sprung up between the parties. But as riches and pride increased, new duties were imposed on the clients; they were vexed by constant attendance, and mortified by neglect; in fact their condition was little better than that of slavery." Juvenal, who lived in the degenerate times of the Roman Commonwealth, frequently describes in his satyres the lamentable change that had taken place in the relation of which I am speaking—how in former times the client on terms of equality, comparatively speaking, shared largely at the frugal though sufficiently abundant board of the patron —how, in his own time, luxury and excess were accompanied with disgraceful meanness.

Speaking of his own times in comparison with former times, he says:

"What age so many summer seats did see?
Or which of our forefathers fared so well,
As on *seven* dishes,—at a private meal?
Clients of old, were feasted; *now* a poor
Divided dole is dealt at th' outward door;
Which by the hungry rout is soon despatched:
—The paltry largess, too, severely watched
Ere given; and every face observed with care,
That no *intruding* guests usurp a share.
Known, you receive:—the crier calls aloud
Our old nobility of Trojan-blood,
Who gape among the crowd for their precarious food.

Anonymous.

Friendship is the clasp of souls; and a true friend is the continuation of one's self.

TEMPERANCE.

Letter from Dr B. Washington, of the United States Navy, to the Rev. Dr Edwards.

Washington, April 15, 1834.

DEAR SIR,—Although I have been long engaged in professional duties, and have had a most extensive field for observation, I regret to state that the subject of intemperance in the navy, or elsewhere, has not occupied my attention, until within a few years past. The result of my limited experience, however, in answer to your inquiries, is given with the greatest pleasure. After perusing all the publications which I have been able to collect on the subject of intemperance, I find that the effects of ardent spirit have already been so ably and so faithfully exhibited to the public, that nothing remains for me, in the few following desultory remarks, but to add my testimony in confirmation of all that has been published on this most interesting topic, in the various temperance tracts that have come to my hands.

Aboard our ships of war, the law allows half a pint of spirits daily to each person: which is generally given at two draughts, diluted with an equal quantity of water; the first the moment before dinner, the other in the afternoon at supper. The stomach is thus suddenly excited, and perhaps the appetite increased, but the healthy functions of that organ are proportionably diminished, and debility, with morbid symptoms, invariably succeed. It may be laid down as a universal rule, that nothing should ever be received into the stomach, during a period of health, which is not known to be nutritious, or calculated to supply the natural waste of the system; and the stronger the impression made on the stomach by stimulants, or excitants of any kind, the greater will be the derangement of its operations.

Alcohol, or the intoxicating property of spirits, acts on the stomach, brain, liver, heart, &c., producing changes of function and structure, which sooner or later become fatal to their vitality. There is scarcely a disease aboard our ships which may not be justly attributable to this cause, when aided by some others which will be presently noticed. In cold healthy regions, the conservative powers of nature do wonderfully sustain the human frame against the continued action of this poison, so far that life may be long preserved; but, in tropical and less salubrious climates, it is almost the only cause of the great devastation which the human family experience. It is difficult to say what particular kind of intoxicating drinks, will be found most effectual in bringing on the following catalogue of diseases; dyspepsia, liver complaints, tremors, gout, dropsy, appoplexy, palsy, insanity, universal impotency, and idiotism; but it is firmly believed that not one of them would scarcely ever occur at sea, were it not for the introduction of alcohol and its associates.

Wine is usually drank at dinner only, when it is less apt to induce the more evident symptoms of intoxication, but it appears to deceive the stomach, and being thereby diffused through the system, is carried to the heart, brain, and extremities, inducing hypertrophy, or enlargement of the heart, apoplexy, gout &c. Porter, beer, and all classes of malt liquors, possess this property in an equal degree with wine, requiring, however, treble the quantity to furnish the same measure of alcohol, but there is combined with these malt liquors less acid, and more of the narcotic principle, which it has been a greater degree than wine. Acids and saccharine matter tend very much to counteract the poisonous action of alcohol, hence punch is slower in its destruction than common grog. When the stomach is in a state of inanition, it appears to revolt at once on the introduction of alcohol, suspending chymification, or the digestive action of the food which immediately follows, and then we sooner find a scirrhous or cancerous condition of this organ extending along the intestinal tube.

Whether alcohol can ever prove salutary in cases of disease, is not now a question, as all that is advanced respecting this article applies to its action on persons in a healthy state; and here, it is my decided opinion that it is always injurious without regard to the quantity or mode in which it may be combined; that not one drop can be admitted, with propriety, from infancy to the most extreme old age, and that it has always been the greatest scourge of the world. Having thus condemned alcohol in the most unqualified terms it may be inquired what should constitute our ordinary drink; to which we can answer pure water; that appears to have been designed as the only proper solvent for our food, and to restore the wasting fluids of the body. There is a constant study to deprive water of its salubrity by some addition or other; lemon juice, flavored syrups, &c., are occasionally added, but they all manifest an unhealthy state of the nerves; that there is some unpleasant feeling which we wish to remove. Often, by an indulgence in these morbid appetites, the health is undermined, and the foundation most innocently laid of those intemperate habits which terminate but with life. The following remarks, found in Paley's Theology, discover great sagacity in the author. "In water, which ought not to be a little admired, are those negative qualities, which constitute its purity. Its very insipility, which is one of those qualities, renders it the best of all menstrua. Having no taste of its own, it becomes the sincere vehicle of every other. Had there been a taste in water, be it what it might, it would have affected every thing we ate or drank with an importunate repetition of the same flavor."

There is no question but that the egal quantum of ardent spirit could be drunk aboard our national ships with less injury to the health, under different circumstances than those attending its administration. For instance, if instead of being taken just before meals, it was delayed until after eating, the corrosive qualities would be much diminished, and less intoxication would ensue. By this regulation the food would be better masticated, as there then would be no false appetite, created by an unnatural stimulus, to hurry its reception into the stomach. If there be a healthy appetite, grog cannot be desirable; as we never have thirst and hunger at the same time: hence fluids at meals are not only unnecessary, but when the digestion is delicate, frequently hurtful. The evil effects of ardent spirits are particularly observed in boats crews, who have been long on fatiguing duty, and deprived of nourishment, in a moment of exhaustion and nervous excitability, on returning aboard have their stomachs suddenly filled with grog and half-chewed food. The consequence is, that these men are soon attacked with vomiting, dysentery, and fevers, which are improperly attributed to the localities of the shore. But what greatly aggravates the action of alcohol is, its state of concentration. I have seen it served out raw to the men during the dog days, even before breakfast; those thus ordering it being governed either by some silly theory, or to ingratiate themselves with the crew in opposition to all that could be said to them by persons of experience and sound sense, who have always felt a sincere desire to promote the health and efficiency of our seamen: I allude to the surgeons of the navy. When taken in this undiluted state, it acts like liquid fire, searing the tender coats of the stomach, and making such an impression on the nervous system that it never can recovery from the shock.

One cause why we discover early decay in seamen is want of sleep. Captain Cook, who has received so much merited praise for the preservation of the health of his men, acted on the principle, that seamen require as much sleep as the laboring class on shore, which is strictly true. As our ships of war do not shorten sail at night, being generally anxious to reach port, a considerable degree of anxiety is keep up among the officers, and the crew become thereby greatly harassed, by being called frequently and kept upon deck, to increase or diminish the quantity of sail, according to the varying state of the weather. This, however, they could stand very well if they did not use alcohol, as in that case a much greater portion of sleep becomes necessary. Besides more sleep, an additional quantity of water is required for ships carrying alcohol, which might be considered a matter of some importance during long voyages.

[From Wayland's Discourses.]

STRENGTHENING THE FACULTIES.

Some years since, I know not when, it was supposed, or it is said that it was supposed, that the whole business of education was to store the mind with facts. Dugald Stewart, I believe, somewhere remarks, that the business of education, on the contrary, is to cultivate the original faculties. Hence the conclusion was drawn that it mattered not what you thought, since the great business was to strengthen the faculties. Now this conclusion has afforded to the teacher a most convenient support against the pressure of almost every manner of attack. If you taught a boy rhetoric, and he could not write English, it has become sufficient to say that the grand object was not to teach the structure of sentences, but to strengthen the faculties. If you taught him the mathematics, and he did not understand the Rule of Three, and could not tell you how to measure the height of his village steeple, it was no matter—the object was to strengthen his faculties. If after six or seven years of study of the languages, he had no more taste for the classics than for Sanscrit, and sold his books to the highest bidder, resolved never again to look into them, it was all no matter,—he had been studying, to strengthen his faculties, while by this very process his faculties have been enfeebled almost to annihilation.

Now, if I mistake not, all this reasoning is false, even to absurdity. Granting that the improvement of the faculties is the most important business of instruction, it does not follow that it is the only business. What! will a man tell me that it is of no consequence whether or not I know the laws of that universe to which I belong? Will he insult me, by pretending to teach them to me in such a manner that I shall, in the end, know nothing about them? Are such the results to which the science of education by thrusting himself, year after year, exactly in my sunshine? No; if a man profess to teach me a law of my Creator, let him make the thing plain, let him teach me to remember it, and accustom me to apply it. Otherwise, let him stand out of the way, and allow me to do it for myself.

But this doctrine is yet more false; for even if it be true, that it matters not *what* is taught, it by no means follows that it is no matter *how* it is taught. The doctrine in question, however, supposes that the faculties are to be somehow strengthened by 'going over,' as it is called a book or a science, without any regard to the manner in which the task is accomplished. The faculties are strengthened by the use of the faculties; but this doctrine has been quoted to shield a mode of teaching, in which they are not used at all; and hence has arisen a great amount of teaching, which has had very little effect, either in communicating knowledge, or giving efficiency to mind.

Let us, then, come to the truth of the question. It is important what I study; for it is important whether or not I know the laws of my being, and it is important that I so study them, that they shall be of use to me. It is also important that my intellectual faculties be improved, and therefore important that an instructor do not so employ my time as to render them less efficient.

EXPORTATION OF ICE FROM BOSTON TO CALCUTTA.

The supplying of ice to the West Indies and the Southern States of the Union, has, it appears, become, within these few years, an extensive branch of trade at Boston, U. S. The originators of this scheme determined last year to extend their operations, and try how far it was practicable to transport a cargo to Calcutta. The result was most successful; and we copy from the Journal of the Asiatic Society the following interesting particulars as to the mode adopted, which appears to have been furnished by the American agent. The ponds from which the Boston ice is cut are situated within ten miles of the city. It is also procured from the Kennebec and Penobscot rivers, in the State of Maine, where it is deposited in ice houses upon the banks, and shipped from thence to the capital. A peculiar machine is used to cut it from the ponds in blocks of two feet square, and from one foot to eighteen inches thick, varying according to the intensity of the season. If the winter does not prove severe enough to freeze the water to a convenient thickness, the square slabs are laid again over the sheet ice, until consolidated; and so recut. The ice is stored in warehouses constructed for the purpose at Boston. In shipping it to the West Indies, a voyage of ten or fifteen days, little precaution is used. The whole hold of the vessel is filled with it, having a lining of tan about four inches thick upon the bottom and sides of the hold, and the top lifts covered with a layer of hay. The hatches are then closed, and are not allowed to be opened till the ice is ready to be discharged.

For the voyage to India, a much longer one than had been hitherto attempted, some additional precautions were deemed necessary for the preservation of the ice. The ice-hold, an insulated house extending from the after part of the forward hatch to the forward part of the after hatch, about fifty feet in length, was constructed as follows:—A floor of one-inch deal planks was first laid down upon the dunnage at the bottom of the vessel: over this was strewed a layer one foot thick of tan, that is, the refuse bark from the tanners' pits, thoroughly dried, which is found to be a very good and cheap non-conductor; over this was laid another deal planking, and the four sides of the ice-hold were built up exactly in the same manner, insulated from the sides of the vessel. The pump, well, and main-mast were boxed round in the same manner. The cubes of ice were then packed or built together so close as to leave no space between them, and to make the whole one solid mass: about one hundred and eighty tons were thus stowed. On the top was pressed down closely a foot of hay, and the whole was shut up from access of air, with a deal planking one inch thick, nailed upon the lower surface of the lower deck timbers; the space between the planks being stuffed with tan.

On the surface of the ice, at two places, was introduced a kind of float, having a guage rod passing through a stuffing box in the cover the object of which was to note the gradual decrease of the ice as it melted and subsided bodily. The ice was shipped on the 6th and 7th of May, 1833, and discharged in Calcutta, on the 13th, 14th, 15th, and 16th September, making the voyage in four months and seven days. The amount of wastage could not be exactly ascertained from the sinking of the guages, because on opening the chamber it was found that the ice had melted between each block and not from the exterior only in the manner of one solid mass as was anticipated. Calculating from the rods and from the diminished draught of the ship, Mr Dixwell estimated the loss on arrival at Diamond Harbor to be fifty-five tons: Six or eight tons were lost during the passage up the river, and probably twenty in landing. About one hundred tons were finally deposited in the ice-house on shore, a lower room in a house at Brightman's ghaut, rapidly floored and lined with planks for the occasion. So effectual was the non-conducting power of the ice-house on board, that a thermometer placed on it did not differ perceptibly from one in the cabin. From the temperature of the water pumped out, and that of the air in the run of the vessel, Mr Dixwell ascertained that the temperature of the hold was not sensibly affected by the ice. Upon leaving the tropic and running rapidly into the higher latitudes, it retained its heat for some time, but after being several weeks in high latitudes, and becoming cool to the temperature of the external air and sea, it took more than ten days in the tropics before the hold was heated again to the tropical standard.

Athenæum.

NEGRO RACE.

Extract from a speech delivered by Professor Calvin E. Stowe, of the Lane Theological Seminary, Ohio, at the meeting of a Colonization Society in that c[illegible]y.

History gives full testimony that this prejudice against the negro color and features has no foundation in nature. The ancient Egyptians and Ethiopians were of the black race. Herodotus affirms that the Colchians must have been descended from the Egyptians, "because, (says he,) they have black skins and frizzled hair;" and Buckhardt affirms that the Ethiopians are distinguishable from the negroes of the interior of Africa, not by their color or hair, but by the [illegible] skins." (Herodotus, v. n. c. 105. Modern Traveler, c. xxxvi. p. 255.) Did Herodotus feel any repugnance to those ancient nations on account of their color? No, he celebrated the Egyptians as the greatest of men, and the civilizers of the world, and twice mentions the Ethiopians as the largest and most beautiful of men. (B. iii. c. 20, 114.) Homer bears a similar testimony respecting the Ethiopians, and makes them the favorites of the gods. (Odyss. b. i. l. 22, f.) In the minds of these noble old Greeks, the black skin and woolly hair, instead of being associated with the meanness and misery of slavery, were associated with all that is noble in civilization, and respectable in learning, and delighful in the arts, and splendid in military achievements. The descendant of Ham, though he has been for ages *a servant of servants to his brethren*, was the first to light the lamp of science to the world, and rear those stupendous works of art, the remains of which, after so many centuries, astonish even those who have been accustomed to all that Greek and Roman and modern art can achieve. The negro is not, in any respect, inferior to the white man, and in appropriate circumstances, he might again rise to the rank which he anciently held. Notwithstanding the iron bondage which has oppressed him in modern times, and paralyzed his energies, the occasional superiority of individuals shows that the race has not lost its place among the human species. The talents and attainments of Lislet, of Arno, of Derham of New Orleans, of Touissant and Christophe, were enough to extort the admiration of the most prejudiced.

Men always hate and despise those whom they oppress, and thus attempt to cheat and silence conscience. It is because the negro has been oppressed, that he is hated and despised. The Jews were for ages the objects of bitter oppression in Europe, and were then hated and despised; while their distinctive features and peculiar modes of life marked them out for insult and abuse. It is but little more than fifty years, since a rich Jew in Germany contributed largely to the rebuilding of a village that had been destroyed by fire; and having occasion to pass that way two years after, he was forbidden to enter the village, because the inhabitants would not have their soil polluted by the step of an Israelite. I am not informed whether the village was called CANTERBURY, but I am sure that it deserves as high a note in the trumpet of fame. During the wars with Bonaparte, the Jews became rich, and in some instances got possession of the lands and the mansions of the nobility. The populace were enraged to see the hated Jews thus prosperous, and in the year 1820 they rose at Meningen, at Wurtzbourg on the Rhine, at Hamburg, and Copenhagen, and murdered many of them in cold blood, and the utmost efforts of the magistrates and military scarcely saved them from a general massacre. This prejudice against Jews seems quite unaccountable to us; but it has exactly the same foundation with our prejudice against negroes. It is founded in oppression and wickedness. The prejudice against the negro arises from oppression and wickedness, it is itself wickedness, and therefore it is neither justifiable or invincible. I will never admit an argument which rests on the perpetuity of human wickedness; I will not believe that there is an evil in the human heart which the gospel cannot cure.

FOR sale at this Office, a first rate Washington Press, Medium size.

BROOKLYN COLLEGIATE INSTITUTE FOR YOUNG LADIES.

THE customary Exercises of the Young Ladies of this Institute, were concluded this year, on the 31st of July. The Pupils acquitted themselves in a very satisfactory manner, before a numerous and fashionable Audience of Parents and Friends, in Grammar, Recitation, Geography, Rhetoric, General History, Arithmetic, Metronomy of Verse, History of America, Astronomy, Composition, Botany, Logic, Metaphysics, and Music; but above all by their amiable deportment and polished manners.

The Examination having continued a week, was concluded with an Address by the Principal; the Presentation of *nine* silver Medals, to those who were heads of their respective Classes; and 43 handsome Premiums, to those who had distinguished themselves by the extraordinary assiduity and amiable deportment. The usual Compliments being interchanged with each other they were addressed in a very feeling and eloquent style by the Rev. T. Huntoon of the State of Maine; and congratulated by him on the manner they had acquitted themselves in their respective studies, &c. and a few pertinent and judicious remarks relative to their future vocations as members of society, and as Christians, looking forward to a future state of eternal happiness.

The Scholastic and Collegiate Exercises will be again resumed on the first day of September.

Brooklyn, N. Y., Aug. 9. 4t

TRACTS OF THE A. U. A.

THIS day published No. 85 of the first series of the Tracts of the American Unitarian Association—"Excuses for the neglect of Benevolent Efforts considered," by Rev. Andrew P. Peabody. Also published a few weeks since, No. 84 of the same series—"The Ninth Report of the American Unitarian Association with the proceedings of the Annual Meeting." Aug. 9.

AMERICAN MAGAZINE
OF USEFUL AND ENTERTAINING KNOWLEDGE.

To be illustrated with numerous Engravings by the Boston Bewick Company.

THE success which has attended the publication of the best Magazines from the English Press, has led to preparations for issuing a periodical more particularly adapted to the wants and tastes of the American Public. While it will be the object of the proprietors to make the work strictly what its title indicates, it will, nevertheless, contain all articles of interest to its patrons which appear in foreign Magazines.

Extensive preparations have been entered into, both with artists and authors, to furnish from all parts of the Union, drawings and illustrations of every subject of interest, which the publishers confidently believe will enable them to issue a work honorable to its title, and acceptable to the American People.

The first number of the American Magazine, illustrated with upwards of Twenty Splendid Engravings, will appear on or before the first of September, and be continued monthly, containing between forty and fifty imperial octavo pages, and be furnished at the low price of two dollars per annum. It will comprise—

Portraits and Biographical Sketches of distinguished Americans; Views of Public Buildings, Monuments and Improvements; Landscape Scenery—the boundless variety and beauty of which, in this country, will form an unceasing source of instruction and gratification: Engravings and descriptions of the character, habits, &c. of Beasts, Birds, Fishes and Insects, together with every subject connected with the Geography, History, Natural and Artificial resources of the country, illustrated in a familiar and popular manner. FREEMAN HUNT, Agent of the Boston Bewick Company, 47 Court-street.

Boston, August 2, 1834.

PERIODICALS.

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together with all others published in this country or in Europe. Aug. 2.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen. Aug. 5.

LIBERAL PREACHER FOR JULY.

JUST published, at 134 Washington St. The Liberal Preacher for July 1834, containing a Sermon by Rev. F. A. Farley.—"Gospel Requisitions." Aug. 30.

OPENING OF THE SIXTH SEAL.

NOW EXHIBITING, at HARDING'S GALLERY, School street, the Great Picture of the Opening of the Sixth Seal: by F. Danby, R. A. From the collection of William Beckford Esq. of Fonthill Abbey. Revelations, 6th Chap. 12th to 17th verses. Size of Painting, 9 feet 6 inches by 7 feet 6 inches. This exquisite work of Art has received the acknowledgements of the most eminent judges in Art, as a Painting altogether unequalled for poetic splendor and beauty of execution.

Open from 8 A. M. till 10 P. M. Illuminated in the evening. Admittance 25 cents; Season Tickets, 50 cents. Aug. 23.

EMERSON'S THIRD PART of the North American Arithmetic. In answer to the numerous inquiries from Teachers, relative to the progress made in this work, and the probable time of its publication, we remark that the work will extend to about 275 pages, of which about 200 are now stereotyped, the work will probably be published by the first of September. RUSSELL, ODIORNE & CO. July 26.

WORKS OF RAMOHMUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

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FOR sale at 134 Washington street "Select Proverbs of all Nations, with Notes and Comments. A Summary of Ancient Pastimes, Holidays, and Customs with an analysis of the Ancients, and of the Fathers of the Church. The whole arranged on a new plan. By Thomas Fielding." Aug. 30.

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REV. DR EATON'S SERMON, on the "Test of the Christian Character" is for sale in this city by B. H. Greene, No. 124 Washington St.

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